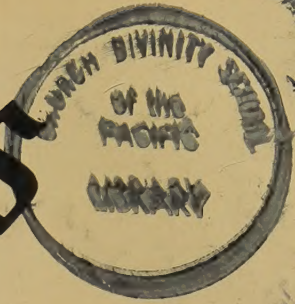


EPISCOPAL Churchnews



MAY 16, 1954

TWENTY-FIVE CENTS



CONSERVATION AND THE CHURCH

Important—God Made All Things

By ROBERT M. HATCH

DO WE CHOOSE OUR CHILDREN'S TALENTS?

With answers by DORA CHAPLIN

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LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

■ COMMENTS ON COMMENTS

Since I've been a firm friend of the *Churchnews* since the time when the idea was first taking form prior to its actual publication, you thoughtfully asked me to offer frequent candid personal comments on passing issues. But twice in a month these informal and very personal "candid" dropped into the "Letters" column for which they were not at all intended.

This gives the unfortunate impression that I am highly critical of you folks! I'm not, of course; have supported the magazine in every way; one-third of the parish subscribes; we have a bulletin board in a downtown store window on which we post articles frequently; in brief I feel your paper the very best thing in Church journalism.

I do stick by the comments. But though I disliked Dr. Lowrie's reference to bishops who may be "smugly satisfied with the parasitical sublimity bestowed on them by law," yet I am a great admirer of his scholarship and Christian personality (as I said in fact in the note from which my "letter" was taken). I shall mark the personal comments in large letters and best regards, meanwhile, in every way.

New subject: I have a parishioner who reads best, because of eye trouble, in 18 point Goudy type. If I can find enough who share his problem we can afford financially to print up a few familiar parts of the Prayer Book. Please let me know soonest. Just a few will bring it within reason.

(THE REV.) WARD MC CABE
HARRISONBURG, VA.

■ INFORMATION, PLEASE

Do you know any printed matter on the proper placing of altar and chancel appointments which has anything to say about where to put Church flags?

I know where they belong—that the Church flag takes precedence and should be on the Gospel side if it is at the altar rail. And the American flag then stands at the Epistle side.

But I wonder if you know of any booklet which covers this subject. I would appreciate any information you can give me on the subject.

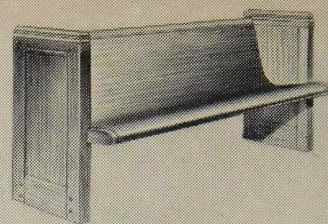
(THE REV.) GEORGE I. R. MC MAHON
ROXBORO, N. C.

(Ed. Note: Perhaps our readers can help.)

■ PROPER APPROACH

I was very interested in the letter of Miss Clara Weeks (*ECnews*, April 4) which requested lay reactions to an earlier discussion of "matter" and a valid Eucharist.

Perhaps Miss Weeks will be helped in her understanding of the subject if she will remember that the Church's doctrine of the Holy Communion and all other doctrines of the Church are not simply the results of democratic majority opinion, nor are they syntheses of the personal opinions of the laity (and/or the clergy!). Therefore personal opinion (lay or clerical) regarding doctrine is of little worth unless such opinion is well-informed by the Faith which the Church has received,



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held, and taught from ancient times—the Faith ready to be proved by Holy Scripture.

And so it seems to this reader that the proper approach to the problem of a valid Eucharist is not to gather lay reaction to certain statements on validity, but rather to determine what is the teaching and practice of the holy Catholic Church since ancient times in regard to this sacrament (cf., the Catechism).

P. S. My deepest appreciation for a truly great Church magazine.

(THE REV.) C. EDWARD SHARP
LAKE LANDING, N. C.

■ A READER REQUESTS . . .

Could you tell me of anyone that would like used Christmas cards?

(MRS.) C. B. BELL
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■ DEPLORES LINGO . . .

In "Backstage with the Publisher" (ECnews, March 21), you comment on "O Ye Press, Radio and TV, Bless Ye the Lord". Let's add to the Litany, "From the jargon of publicity, good Lord deliver us."

I read that Mr. Boyd "guested" on another TV show. I'm writing an account of Confirmation for the paper. Maybe it should read "The bishop car-ed to the church and was met by the verger who suitcased him to the sacristy. After the bishop had sermoned, he complimented the congregation on the way they hymned. Following the service the bishop coffeed, and the senior warden gifted him in the name of the congregation."

(THE REV.) HEBER C. BENJAMIN
FLUSHING, L. I., N. Y.

■ STORY FULFILLS NEED

Many thanks to both you and the author, James McKeown, for the splendid article "The Ailing Mission Church" (ECnews, April 4). The actual publication of the article fulfilled one important need of the Town and Country ministry which was not mentioned in either the article or your editorial—recognition on the national level of the Church; recognition that the "country parson" is not the "forgotten man" of the Church, and that he does make a valuable contribution to the total life of the Church. The priest working in town and country needs to know that his work is appreciated by the National Church.

One way to extend this recognition and appreciation might be to use these workers on special speakers assignments such as is done with our overseas missionaries during their furloughs. Let the rest of the Church know them and hear about the work they are doing. Another way might be to publish more articles about them in the Church papers. Let them tell their stories. As an example, the Rev. Henry Robbins of Shenandoah, Iowa, is another "country parson" who has stayed in one small town over a period of seven or eight years, building a parish out of a dead mission. There must be many more similar devoted workers. The Church should tell their stories. Then, they may come to realize that their labor has not been

(CONTINUED NEXT PAGE)

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in vain; that they are appreciated and recognized.

(THE REV.) GEORGE D. CLARK
NEWPORT, ARKANSAS

■ BUT PICTURE NOT SO BAD . . .

The April 4th issue of the *Churchnews* has just reached me and I should like to comment on the Rev. James McKeown's article, "The Ailing Mission Church."

I do agree with the author of this fine article but think the picture is not as black as it is painted. The chief function of a mission is not to become a parish, though there should be regular progress in that direction. There are two other purposes for mission churches. They are:

1. To care for the church people who live in that particular area (where the mission is located).

2. To provide trained church people for the urban churches. If young people (and adults) are well trained they will go to church wherever they find themselves; at college, in the armed services, in town where they get jobs.

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(THE VEN.) ROBERT SHEERAN
HILO, HAWAII

■ MISSING THE POINT . . .

Even without rebuttal, Miss Macrae of Asheville, N. C. (*Letters, ECnews*, Feb. 21), comes out ahead of Mr. Caserley. I refer to his "defense" (*ECnews*, March 7) in which he demolishes several of his own straw men, but completely misses Miss Macrae's point. The very title of his "column" is a pronouncement—a pronouncement that here is (the) Christian interpretation of whatever he is interpreting. And many people who read it at least think that it is an official position of the Church! If the Church (and church publications) devote themselves to promoting individual Christian lives, Christian interpretations will inevitably emerge in thought and action through appropriate social and economic media.

I recommend to you and to Mr. Caserley the penultimate paragraph (p. 98) of Superstition No. 7 of George Hedley's "The Superstitions of the Irreligious."

C. B. UPHAM
MINNEAPOLIS, MINN.

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Contents for the Issue of May 16, 1954

CONSERVATION AND THE CHURCH.....	Robert Hatch	20
DETOURS CAN BE HELPFUL.....	Charles R. Stires	22
WAR, PEACE AND THE CHRISTIAN MIND—Part II.....	James Thayer Addison	24
CHRISTIAN INTERPRETATION.....	J. V. Langmead Casserley	5
D. R. DAVIES.....		8
WHAT THE YOUNGER GENERATION IS ASKING.....	Dora Chaplin	23
BOOK REVIEWS AND RECOMMENDATIONS.....	Edmund Fuller	27
SPORTS PROFILE.....	Red Barber	28
MEDITATIONS AND MUSINGS.....	Eric Montizambert	32
WOMAN'S CORNER.....	Betsy Tupman	33
NEWS—CHURCH ACROSS THE NATION.....		7
CHURCH OVERSEAS.....		17
LETTERS.....	Inside Front Cover	
EDITORIALS.....		18

BACKSTAGE EPISCOPAL CHURCHNEWS

has a very special interest in the Anglican Congress which opens August 4th, in Minneapolis. Two members of our Board of Trustees are intimately involved; Bishop Gray is chairman of the committee on arrangements and Bishop Keeler, since the Congress will convene in his diocese, is diocesan host bishop. Needless to say, a terrifically heavy burden rests on their shoulders. This first communion-wide Anglican Congress, since 1908 will be attended by more than 600 official delegates, with an estimated two or three thousand visitors—from all over the world. As this issue went to press, Bishop Gray tells me that delegates have been officially certified from England (with the Province of Canterbury alone sending 61 delegates), and such far-away places as Hong Kong, Burma, Zanzibar, Tasmania, West Africa, Japan, Australia, South Africa, India, Pakistan and Ceylon. Registration of U. S. delegates already totals about 300. One member of our editorial board—Dr. Ribble—will be officially accredited U. S. delegate and will be able to help Alfred Burlingame (our NYC newsman) who will be on hand to provide *ECnews* readers with a complete reporting of what goes on at Minneapolis.

Incidentally, Mr. Burlingame will be away from our New York Office and his Manhattan 'beat' for the whole month of

August—covering the Catholic Congress (Chicago, Aug. 1-3), the Anglican Congress (Minneapolis, Aug. 4-13) and the World Council of Churches (Evanston, Aug. 14-31). While Al is roving around the mid-west, Mrs. Carole Hedges (the secretary to our Board of Editors and formerly of *Forth Magazine's* staff) will be pinch-hitting at our Gramercy Park Office.

Now—a word about this issue. On page 20, is an article on conservation, which was written by Bishop Hatch (Suffragan of Connecticut). It is strange that in more than two years of publication this is the first time we have scheduled an article on this subject—one for which the Church should always profess a very real concern. And as I look back, I can not recall any similar article having appeared in recent years in any other religious publication. Bishop Hatch's article is of especial significance because May 23 is Rogation Sunday.

I think you will enjoy the article entitled *Detours Can Be Helpful* (page 22). It was written by the Rev. Charles R. Stires, rector of Christ Church, Bloomfield, N. J. Simply written, it is the kind of article that can be helpful to many people.

Maurice E. Bennett, Jr.
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Selected SCHOOLS & COLLEGES



This is a self portrait of Susie Jones of St. Anne's School in Charlottesville, Virginia. Do you want to know her better? Let her tell you, mostly in her own words, about herself.

Undoubtedly you have heard her name before, but probably not as often as a St. Anne's girl hears it. It is a very special and important name, because it belongs to a very special and important person. We would tell you what she looks like, but we cannot because we don't know exactly. You see, she isn't just *any* girl . . . she is a lot of girls. At one time she is each of us and all of us. She is the most boisterous sixth grader or the most dignified Senior. We say that she is the spirit of the school.

Pre-high school grades are small, but this does not bother Susie because she plays a large part in school activities anyway; dancing, dramatics, singing, riding, besides French and regular academic subjects. As a Freshman her work seems harder, but there is a course in study habits. Sophomores have Responsibilities and 3 or 4 roommates—"the more the merrier." Remember? The busiest is the Junior one. (Ask any Junior, especially about the Bible Paper.) But the most memorable is her Senior year for it means leadership and privilege and service.

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by J. V. LANGMEAD CASSERLEY

Headaches

Apparently there are three different schools of thought about *Christian Interpretation* among the readers of *ECNews*.

(1) There are the people who like *Christian Interpretation*. They may not agree with everything it says, but they think that *Christian Interpretation* is the kind of column which ought to have a place in a church paper.

(2) There are people who dislike *Christian Interpretation*. Perhaps they agree with some of the things I say, but these people do not think that a church paper ought to attempt any kind of Christian discussion of national and world events. Obviously I disagree with them quite as much as they disagree with me, and that is all there is to be said about it. We may perhaps add that among Christians it is always possible, even necessary, for people to disagree with the utmost mutual respect and goodwill.

(3) There are people who do not know whether they like *Christian Interpretation*, because, as they themselves say, they find it very difficult to understand it. This third group presents me with my particular problem at this moment. If *Christian Interpretation* has anything to say worth saying, it is obviously important that it should be said in a way in which can be generally understood. Since this third group undoubtedly exists, I shall clearly have to try to adopt a rather different style. I hope I shall not in the process lose the interest of those readers who like *Christian Interpretation* as it is.

What's the Difficulty?

Why do some people find *Christian Interpretation* difficult? Perhaps because there are too many long and unfamiliar words? I doubt whether this is so. After all, difficult words can always be looked up in a dictionary. Difficult words are nothing like such a big stumbling block as unfamiliar ideas. Behind the discussions and evaluations which the reader finds in *Christian Interpretation* lies the whole world of Christian theology. If, for example, I interpret some contemporary event in terms of the doctrine of the fall, I haven't got time to give a complete account of what the doctrine of the fall is. I have to assume that the reader already knows something about the doctrine of the fall. Unfortunately this is by no means always true. For many readers the doctrine of the fall is an almost meaningless name and if I make a point by referring to it in passing such readers will almost certainly fail to understand me. Quite frankly the roots of the trouble are to be found in many of our parishes, and in the failure of many of our clergy in the past to teach their people. Laymen say to me again and again, "The trouble is that nobody ever really taught me." Things are improving rapidly now, but in many parishes during a great many years the preaching and the teaching from the pulpit, and the

confirmation instruction, was nothing like as careful and theological as it should be. The hungry sheep looked up but were not fed. The result is that still large numbers of people have no very clear idea of the faith that is in them. No wonder they find it difficult when I try to apply this faith to the analysis of world problems.

The Politicians' Headache

Nowadays international affairs are more fateful and important than national affairs. For most American citizens this is the greatest of the political changes of the last fifty years. It is international politics and diplomacy that will in the long run determine whether we have peace or war. And whether it is to be peace or war is now the great issue that stands out above all others.

Now this change creates a great problem for a democracy and for the political leaders of a democratic nation. Most people know something about the issues of domestic politics, enough, at all events, to make up their minds about them in a more or less intelligent way. But where foreign affairs are concerned most of us have little or no knowledge to go on, and so we tend to rely on passion and prejudice. Usually the more knowledge we have, the less we are governed by passion and prejudice, and, of course, *vice versa*.

Now "prejudice" is really a Latin word which means holding a strong opinion without or before looking at the facts and making a rational judgment. If I have a strong prejudice against, shall we say, Lithuanians, professional women, and Roman Catholics there is very little use in a Lithuanian lady doctor calling at my office to invite me to contribute to a Roman Catholic children's hospital. She may be an excellent doctor, and the children's hospital a vital necessity in my locality, but my prejudices will be so strong that I shall be quite incapable of coolly considering the facts.

The Present Danger

The danger is that in a democratic society politicians may feel it is their duty to listen to the prejudices of the people and be afraid to do what they know it would be wise to do if strong national prejudices would be outraged by it. In theory, of course, we all want our representatives and diplomats to act as wisely and intelligently in negotiations with other countries as they know how, but we may get very angry in practice if their actions cut across our prejudices and fail to express our emotions. The best thing we can do in a modern democracy is to try not to have violent emotions and strong prejudices about international affairs which may tie the hands of our politicians too tightly.

Are considerations of this kind embarrassing the President, Mr. Dulles and their colleagues in their approach to the Geneva Conference?

(CONTINUED NEXT PAGE)

by J. V. LANGMEAD CASSERLEY

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Further Outlook at Geneva

As our representatives gather at Geneva for the opening of what promises to be a not very peaceful peace conference we seem to be faced with three possibilities, all of them about equally unpleasant.

(1) We could make a deal with Communist China. She has things to offer which we want—unity in Korea and the withdrawal of support from the Reds in Indo-China—and we have things that she wants—recognition, a seat in the UN and trade, which would make her less dependent on Russia. International negotiations of this kind are more like a business deal than anything else. Obviously we cannot at Geneva impose our will on the Chinese. We could only impose our will on the Chinese at the end of a successful war which not one of us wishes to fight. But our desire not to recognize the Chinese in any way is quite as strong as our desire not to fight a third world war. So this possibility seems to be definitely out.

(2) We can send American troops to fight in Indo-China the same kind of defensive, holding action that they fought so heroically and successfully in Korea. But, as we know, that kind of limited military action only ends in a stalemate along some kind of frontier. It would land us in the end at the conference table all over again with people we don't like to be seen talking to. Nobody has the slightest enthusiasm for this possibility either.

(3) We can sit back and do nothing and watch the French defense of Indo-China so heroically carried on for seven years, fizzle out in failure. This is the most unpleasant possibility of all. It would mean another communist victory in Asia and open up the way for more victories later on.

Well, that seems to be about the size of it. The nation has a hopelessly split mind about all of this. We don't want war with China; and we won't sit down and make peace with China. The possibilities before us are all unpleasant, yet one of them at least we must choose, for now we stand at the parting of the ways. Is it any wonder that our political leaders are hesitant? Whatever they do they must outrage some section of public opinion, and elections are only six months away. If we could only strip ourselves of our emotions and our prejudices, our statesmen would be free to act out of their own knowledge and their own wisdom. If we prove incapable of doing anything of the kind, they are tied up in a kind of straight jacket. But in that case we, the people, must accept responsibility for what follows and not blame them. This is a fallen world and in a fallen world we do not always have the simple choice between good and evil; we have to select the least evil out of several undesirable alternatives. Whatever happens we must reconcile ourselves to the necessity of doing something that we don't like doing. Jesus the Christ, we may remember, faced the same sort of situation in the Garden of Gethsemane, but he solved the problem by embracing one of the possibilities he shrank from with all his heart and soul. The question is: can we do the same?

Not more than one fourth of the contents of "Christian Interpretation" can be reprinted without special permission. This article is based generally on the news and editorial columns of "The New York Times," "The London Weekly Review," "The Manchester Guardian" and "France-Soir."

EPISCOPAL **Churchnews**

THE CHURCH ACROSS THE NATION

Minneapolis, Evanston Readied For Conclaves of World Import

With delegates from all corners of the earth signing up for the Anglican Congress and the Second Assembly of the World Council of Churches, it becomes increasingly apparent that the impact of the two world-wide conclaves in central U. S. A. next August will have far-reaching effect.

Preparations in Minneapolis have moved into high gear to accommodate the hundreds of official delegates to the Anglican Congress, first meeting of the sort since the Pan-Anglican Congress in London in 1908. The Archbishop of Canterbury heads a list of distinguished speakers on the congress's theme "The Call of God and the Mission of the Anglican Communion." That meeting will run from Aug. 4 to 13.

Bishop Walter H. Gray of Connecticut, chairman of the committee on arrangements for the congress, who hesitates to set an actual figure on amount of delegates expected to be on hand for the opening sessions, wishes to emphasize that visitors will be welcome at all public services. He said a registration desk will be set up to care for the visitors.

As the list grows daily, at this writing over 500 delegates have written to say they will attend, including bishops, clergy, laymen and women from such far off places as Japan, Australia, South Africa, Hong Kong, Burma, Zanzibar, Tasmania. It is expected that each of the 325 dioceses of the Anglican Communion will send three official delegates; a bishop, a priest and one lay person.

Opening with an impressive serv-

ice in the Municipal Auditorium at Minneapolis, the congress will hear Presiding Bishop Sherrill—as presiding officer of the congress—and the Archbishop of Canterbury. Then, actual work of the meeting will be in discussion groups on four topics: Our Vocation, Our Worship, Our Message and Our Work.

Among noted speakers will be the Rev. Massey Shepherd, professor at E.T.S. in Cambridge, authority on the Book of Common Prayer, who is scheduled to deal with the topic "Our Worship."

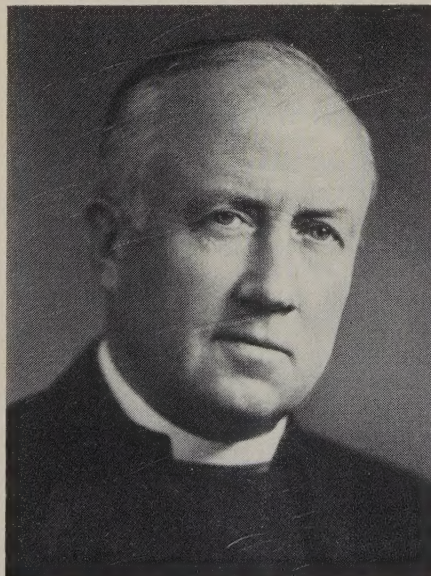
(A list of delegates who will be available for speaking engagements throughout the country has been pre-

pared by the Speakers Bureau of the National Council. Information may be obtained by writing to that bureau at 281 Fourth Avenue, New York 10, N. Y.)

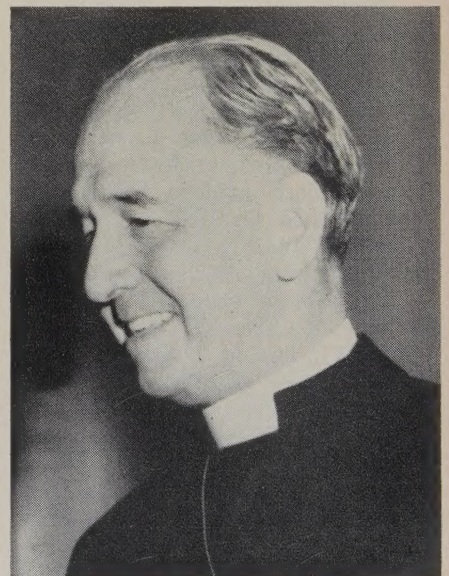
Immediately following the congress, the Second Assembly of the World Council of Churches opens at Evanston, Ill., running from Aug. 15 to the 31st on the campus of Northwestern University.

Taking the theme, "Christ—The Hope of the World," the assembly will feature a worship service in Soldier Field, Chicago, the evening of the opening Sunday, when the gospel message will be told in the words of scripture, pageantry and music.

Formed at Amsterdam, Holland, in 1948, the World Council embraces 161 member churches (denominations) in 48 countries, with 31 of the denominations in the U. S. A. It has been estimated that over 168 million



Minnesota's Bishop Keeler



Connecticut's Bishop Gray

members are covered by the World Council.

Issued in Frankfort, Germany, by the Executive Committee of the World Council, the official program states that three languages—French, German and English—will be used by the assembly, and that simultane-

ous translation, similar to that at the United Nations meetings, will be provided.

On hand will be 600 official delegates chosen by the 161 member denominations, 175 coming from the U. S. A.; 600 accredited visitors, similarly selected; 150 consultants, in-

vited by the Central Committee; 120 youth consultants, chosen by the Youth Department of the council, and fraternal delegates from related religious organizations.

Among important reports to be made at the assembly will be that of the Committee on Structure and Functioning, which will suggest organizational changes. It is expected that action on this report will largely determine the direction the World Council will take, organizationally, during the next five years.

D. R. DAVIES

The Hydrogen Bomb and the Fall of Man

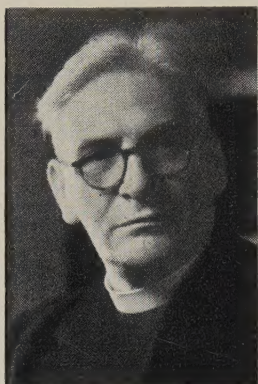
DR. REINHOLD NIEBUHR stated a few months ago, in *Theology Today*, that "modern psychiatry does not take the doctrine of original sin seriously." It may yet prove to be the case that America's greatest contribution to Western civilization will be the rehabilitation of that doctrine in the mind of our age. I do not mean by this that America will consciously, deliberately intend to make this contribution, but that it will, in fact, eventuate as a by-product of America's way of life.

In spite of the fresh thinking that has been done on this decisive theme of original sin and the Fall of Man, notably by Niebuhr himself, the Church both in America and Britain has not even yet remotely perceived its significance. How much less has the secular public outside the Church grasped its meaning. But the Christian faith will continue to seem utterly irrelevant to the secular mind of our time. It is the Fall of Man which alone gives sense to the Gospel of Redemption.

In plain modern language, what does the Bible mean by the Fall of Man? It means this: That by affirming trust in reason, *making human reason the supreme authority over life*, man violated the Will of God. This is the abysmal inner significance of the legend of "the tree of good and evil." By eating of its fruit, man elevated reason from the status of instrument to that of absolute principle. And this is the source of all our human woes.

A direct consequence of trust

in reason is the unlimited pursuit of knowledge for its own sake. The world's evaluation of this as a supreme virtue gives some idea of how far our age is from apprehending the meaning of the Fall. What the Bible looks on as the primal sin, the modern world regards as man's glory.



What can be greater than knowledge without limit? Trust in reason reduces knowledge to an instrument of the will to power, so that an unlimited pursuit of knowledge means, in actual history and experience, the worship of power. "Knowledge is power." No aphorism is more revealing of man's soul.

The American achievement of the Hydrogen Bomb may dispose the West to begin to suspect that the profound legend of the tree of the knowledge of good and evil is not poppycock. The knowledge of the inner structure of nature has most certainly not brought man to wisdom, but to threatening doom and destruction. And we have only just crossed the frontier of the atom! Knowledge pursued at the behest of absolute reason, reason supreme, does but intensify the contradiction of man's situation in this world. Only knowledge subject to revelation produces wisdom. The prospect of global disaster is indeed a most costly way to learn that the Fall of Man is not a primitive fancy but a deadly historic reality. In spite of itself, nuclear physics is becoming more theological than scientific, especially in America. God has a very grim sense of humor.

Oak Ridge Rector Refuses Election As Suffragan

"Thought and prayer and the counsel of trusted friends have not awakened within me the conviction that I should at this time exchange the parochial ministry for the broader responsibilities of the episcopate."

With these words, the Rev. Robert F. McGregor, energetic, 39-year-old rector of fast-growing St. Stephen's Church in Oak Ridge, declined election as Suffragan Bishop of Tennessee.

He was elected on the sixth ballot in a special convention, April 22, at St. Paul's Church, Chattanooga.

"My decision," said the young man who came to Oak Ridge from the Diocese of Ohio in 1949 and was instrumental in the mushrooming of the atomic community congregation, "comes with reluctance because of the confidence placed in me by the convention, but with clarity as God has led me. I cannot accept a call of such importance without clear and positive indications of the spirit within me as to the rightness of the action."

Known primarily as a teacher, organizer and administrator, Mr. McGregor reached diocesan prominence in the last two years. He is currently chairman of the Department of Social Service on the Bishop and Council and is dean of the Knoxville Convocation. It was under his aegis that atom scientist William G. Pollard (now a priest) entered the diaconate in December, 1952.

A native of DeKalb, Ill., and the son of a clergyman—the Rev. Daniel A. McGregor—the Oak Ridge rector graduated from Oberlin College and General Theological Seminary. He married the former Mary Louise Keller in October, 1944.

Following his ordination he served churches in Bucyrus, Galion and Shelby, Ohio. He was rector of St. Mark's, Oberlin, from 1943-49.

The suffragan election was asked by Bishop Theodore N. Barth at the diocesan convention, January 20.

Hall Successor Named

The Rev. Robert J. Plumb, rector of Washington's St. Mark's Church, has been named to succeed the Rev. Percy G. Hall as Executive Secretary of National Council's Armed Forces Division, effective May 17.

Chaplain Hall announced his resignation at the February National Council meeting. He will become rector of the Church of the Incarnation, Santa Rosa, Calif. (*ECnews*, March 21).

A commander in the U. S. Naval Reserve (active), Chaplain Hall's successor has been a member of the National Council division he now will head since December, 1951. He is also a member of the General Commission on Chaplains, with headquarters in Washington.

A graduate of Trinity College, Chaplain Plumb worked as a reporter and assistant state editor for the *Hartford Courant* before entering Virginia Theological Seminary. He was ordained to the priesthood in 1928 and had, as his first charge, the assistantship at All Saints', Worcester, Mass., where he served under the Rev. Henry Wise Hobson, now Bishop of Southern Ohio.

In 1930 he became rector of Trinity, Branford, Conn., where he served until his call to the Washington parish in 1940.

On a leave of absence from St. Mark's during World War II, he served aboard the battleships *Wyoming* and *LeJeune*, and later was senior chaplain at the Norfolk Naval Base.

Indifference Analyzed

Christianity can solve the world's problems, but you would never know it from walking into the church next door and taking a good look at what is going on.

So thinks the Rev. Dr. John Heuss, rector of the Episcopal Church's largest parish (Trinity, New York), and so he has said on many occasions.

The latest was in an address to members of the National Religious Publicity Council, holding its sixth annual convention, April 8-9, at Riverside Church in New York.

"The constant parade of trivialities which the typical church program offers to the public," Dr. Heuss told council members, "is responsible for public indifference far more than either secularism or materialism.

"This program," the Trinity rector pointed out, "is only rarely related to the real issues which are clawing the soul of modern man to shreds. (It) speaks with no commanding voice to the multitudes perishing for

lack of certainty (and) gives the distinct impression that it is concerned exclusively with its own self-preservation."

"The Church's leadership has gone wrong," the famed New Yorker continued, "by over-emphasizing the promotional aspect of the parish's life. . . . We have all gotten so caught up



Bishop Burrill

in the successful running of the Church that it is common for many to think that business activities are identical with religion."

Dr. Heuss then contrasted 20th century Christians with those of the early Church, with contemporary culture on the spiritual losing end.

Early Christians, it was explained, had five qualities generally lacking in their present-day counterparts.

- They were:
 - a soul-shaking personal experience with Jesus Christ.
 - a genuine trust in God through Christ.
 - the feeling of a "Spirit-filled" community.
 - an awareness of the forgiveness of sin. ("Today, not only is there no awareness of the forgiveness of sin, but there is hardly any awareness of sin!")
 - a fellowship that placed little value on any organization or activity not contributing directly to worship, teaching and the collection of alms for the needy.

Four positive considerations for changing over a modern parish so that its true function could become predominant were suggested by the Trinity rector.

- a critical examination of Sunday worship services, keynoting simplicity and congregational participation to increase meaning of worship.
- a fresh appraisal of teaching opportunities, with consideration given to the total program of the parish as a teaching program.
- the formation of a thoughtful group of laymen and women responsible for asking and finding the answers to three questions: (1) what the parish's true religious job is; (2) how all that is done in the parish can set forward this true religious task, and (3) the extent to which everything being done is changing the lives of the people involved.
- the existence, at the very center of a parish's leadership life, of a small community of quietly fanatic, truly converted Christians.

CONFERENCES

Chicago Stadium Site Of Catholic Congress

Located in the heart of the city, the Chicago Stadium will be the site of the Catholic Congress next Aug. 1-2-3, as an expected 50 of the nearly 600 archbishops and bishops in the Anglican Communion join clergy and laity in the conference sponsored by the American Church Union.

As announced by the Rev. Canon Albert J. duBois, executive director of the A. C. U. and Congress chairman, the theme of the gathering will be "The Meaning of Reunion."

Congress president is the Rt. Rev. G. Francis Burrill, Bishop of Chicago. The A. C. U. has indicated that bishops from the Church of England in England, Canada and Australia, the Episcopal Church in Scotland, the Church in the West Indies, the Holy Catholic Churches in Japan and China, the Churches in South and West Africa, and the Church in New Zealand will be present.

Among speakers in Chicago will be the Bishop of London, the Rt. Rev. J. C. W. Wand, former Archbishop of Brisbane in Australia, whose subject will be "The Meaning of Anglicanism."

The Archbishop of Canterbury and Presiding Bishop Sherrill have stated that they will not participate in the Catholic Congress.

The A. C. U., branch of the English Church Union, was incorporated in the U. S. A. in 1937 as "a society within the Episcopal Church devoted to the furtherance and defense of Apostolic faith and practice."

WOMEN

Windham House Seeking Full Enrollment by Fall

Windham House, New York training center for Episcopal women Church workers, which, in 1952, joined forces with the Church Training and Deaconess House (St. Mary's) of Philadelphia, is celebrating its 25th anniversary year with the inauguration of an ambitious, full-speed-ahead recruiting program.

The Promotion and Personnel Committee of Windham House has asked dioceses in several of the Church's provinces to organize "Searching Parties," whose job it will be to scout for potential recruits among more mature women who don't know of the opportunities for full-time work in the Church both at home and overseas.

Sought are college graduates who even now may be engaged in positions of responsibility, women with the gifts and qualifications the Church needs, women who have shown real interest in the work and significance of the Church who would heed the Church's call if they were aware of the places open for them in parishes and missions, on college campuses, in diocesan programs, and in Church-related social service agencies.

Spearheading the organization of these "Searching Parties" is Mrs. Henry J. Gideon of the Diocese of Pennsylvania. She recently spent several weeks in the South, calling on bishops, other clergymen, lay leaders, and professional Church workers in many localities.

Young Widows Wanted

The response? Very real interest and enthusiasm on the part of those she met, Mrs. Gideon reported, and a feeling that the "Searching Party" idea is a "realistic approach" to solving the acute shortage of women workers.

Among the potential recruits they will be on the lookout for are many younger widows who have the qualifications but lack knowledge of the what, where, and how of training for full-time Church service.

One bishop said: "We are past the time when the rector can say 'Give me a good woman and I will train her.' The man who says that shows his own ignorance of the wide areas of help that a trained full-time worker brings to her job."

Mrs. Gideon and the "Searching Parties" will make the 25th Anniversary Celebration a success if they can

give Windham House a capacity enrollment in September.

Elected Second Time

Mrs. Horace T. Greenwood of Moorestown, N. J., was elected president of the Cooperative Society of The Evergreens, diocesan home for elderly people in that city.

Mrs. Greenwood—who is a former president of the society which held its annual meeting at Trinity Cathedral, Trenton—will serve a two-year unexpired term.

She succeeds Miss Mary Reed Wood of Trenton. Miss Wood accepted the presidency last year on the condition that she be permitted to serve just one year.

Mrs. Diaran Gulbenkian, of Plainfield, N. J., was elected to a two-year unexpired term as vice president and Mrs. William Fisher to a full three-year term as treasurer. Mrs. R. M. Edwards of Cranford, was named district chairman for Elizabeth, N. J.

During the past year, the Cooperative Society raised \$12,561 for maintenance of The Evergreens.

In addition to elections, the meeting heard a report on progress in construction of Gardner Hall, the home's new dormitory expected to be finished in early September.

Miss Anderson Elected

Leila Anderson, a communicant of St. George's Church, Manhattan, who since 1948 has been an executive of the National Student YWCA, has

been elected Assistant General Secretary for Program of the National Council of Churches, effective Sept. 1 or earlier.

A representative of the Episcopal Church at the World Assembly of Churches in Amsterdam, Miss Anderson has served in many international conferences and has been a member of the "Commission of Twenty-Five" to prepare the main theme of the Second Assembly of the World Council of Churches in Evanston, Ill., in August.

She represented the YWCA national board at the formation of the UN in San Francisco and at conferences in Switzerland, England and Czechoslovakia. She also attended the Third World Conference of Christian Youth at Travancore, India, in 1952.

Alaska Mother

Susan Evans Smith Chapman, wife of the Rev. Henry Chapman, rector of St. Peters by the Sea, Sitka, is Alaska Mother of 1954.

The week of April 19-25 was proclaimed Alaska Mothers Week, during which Mrs. Chapman and the other nine nominees for Alaska Mother were especially honored throughout the territory.

Mrs. Chapman was born at Scotland Neck, N. C., and attended St. Mary's Junior College at Raleigh, and Deaconess House in Philadelphia. She was married to Mr. Chapman in 1928 and until 1948 they lived at Anvik, where he was in charge of the mission. They have three daughters.



All of the new Officers for the Junior Daughters of the King of the Texas diocese are from Houston: (l. to r.) Carolyn Maniha, Lyn Choate, Mrs. Burt A. Stout (diocesan director), Judy Sartwell and Mary Mason.

DIOCESAN

Congregation Grows Faster Than 'Boomtown' Church

The new "boomtown" church in the heart of the booming "Delaware Valley, U. S. A." opened at Levittown, Bucks County, Pa., on Easter.

Named for St. Paul, it is a lusty "infant," with the most promising future of any mission in the Pennsylvania diocese. It may conceivably approach the record of St. Francis at Lewittown, L. I. (*ECnews*, April 18.)

With a proud-parent interest, the Pennsylvania diocese has given it a larger financial stake than most missions. And St. Paul's opened with a problem that few new churches have: the congregation, especially the church school, had grown so while the building was going up that the \$100,000 edifice, seating 350, is already too small.

By way of an unofficial dedication, Bishop Oliver J. Hart celebrated the first Communion and confirmed the first class of 25. He found the congregation and vicar talking as much about what they needed as about what they had just received.

The church was built on a single floor plan, with a folding door dividing it so that for the 9:30 service, there could be church and church school at the same time. But it seemed apparent that a church school addition would be needed in the immediate future.

As the first to step into the phenomenon that is Levittown, Episcopalians have the first completed church, the most central location and a building of artistic, attractive design in the nation's largest "planned" community.

Levittown, three years ago, was nothing but blueprints for 5,500 acres of farm and scrub land, 20 miles northeast of Philadelphia, near the Delaware River and Trenton, N. J.

Nearly 8,000 homes have been built since, assemblyline fashion, by the Levitt Brothers. By 1960 there may be 16,000 homes, or the 10th largest city in Pennsylvania, to keep pace with the billion dollar industrial growth being spawned by the new \$400,000,000 Fairless plant of U. S. Steel, the world's largest.

Led by Former Naval Officer

Little wonder that St. Paul's is a challenge to the diocese as well as to 31-year-old vicar, the Rev. Stanley A. Powell, Jr., who has to hustle to keep abreast of new families and missionary visitations.



*St. Paul's boys' choir rehearses with their rector**

The congregation is now over 200 families; mostly young adult couples with one or more children. Nearly all wage-earners, just starting to buy new homes, they have given three-year pledges totaling \$28,000 toward the new church.

In addition to a senior choir, the new congregation has a boys' soprano choir of nine voices. They carry the chants and an anthem at the 11 a. m. service remarkably well for only three months of training under a young organist-choir director, Mrs. Joseph Huerter.

Fr. Powell, a native of Bryn Mawr, Pa., was graduated from the University of Virginia in 1943; served as a naval line officer through the war, and was ordained in 1949, out of Virginia Seminary.

He was given what was then not too promising a task—the revival of a small and once shutdown mission at Edgely, Bucks county, quite rural and still under predominant colonial Quaker influence. He did not dream then that he and his mission would be caught up in one of the biggest booms of modern times.

The congregation is being guided also by a laymen's committee: Walter Fagan, Sr., warden; Thomas Peebles, secretary; John McGoldrick, treasurer; John Dick, Walter Rittler, Philip Rowsell, William Reynolds, Dr. Charles Smith and George Willauer.

*In picture are Fr. Powell and (front, l. to. r.) Robert Durham, Vaughn Durham, McGoldrick and Robert Guerier. (Back), Francis Lavaty, John Dick and Peter Ganas.

Pussy Willows for Palms

Russian Orthodox parishes in Washington, D. C., living by the Julian calendar, observed Easter on April 25, climaxing a week of services symbolic of Christ's last days on earth.

The congregation of St. John the Baptist, which meets regularly in a chapel of the Washington Cathedral, began Palm Sunday observances April 17 and received pussy-willow branches after the vesper services.

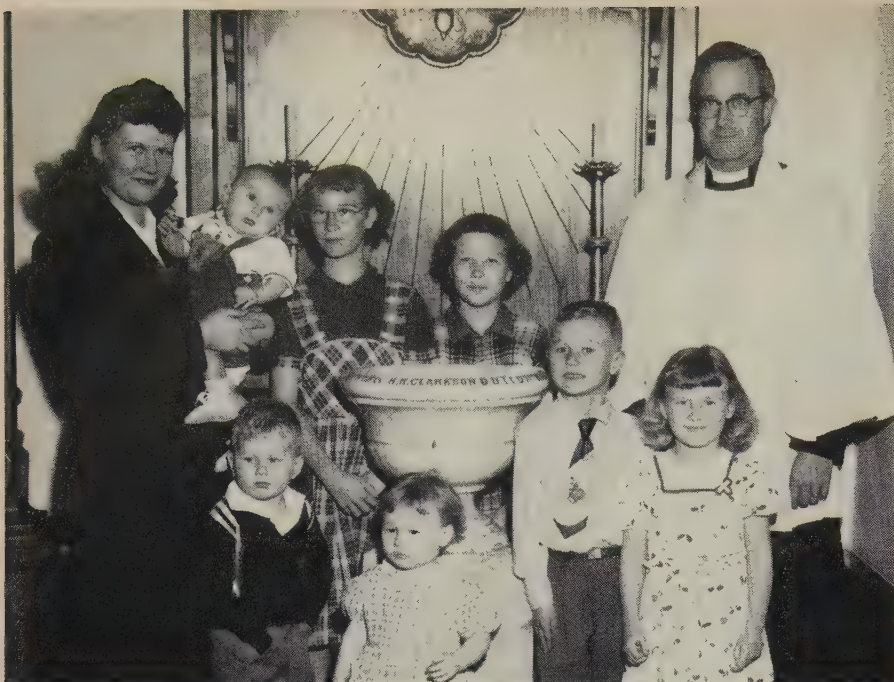
This practice dates from the early days of the Church in Russia where palms were unavailable because of the cold climate. Worshippers hold lighted beeswax tapers during the service symbolizing the "warmth of their faith."

The Very Rev. Archimandrite Nicholas conducted all services during Passion Week.

The most dramatic of the Easter observances was a festival procession a few minutes before midnight, April 24, when clergy, choir and congregation bearing a cross, icons, Church banners and candles circled the cathedral grounds, representing the women's search for the body of Christ on the dawn of the first Easter.

The procession returned to the chapel for Easter matins and a Mass. During the post-midnight service the priest at intervals blessed the colored eggs brought by members of the congregation as symbols of the resurrection.

A postlude to Church and family Easter celebrations was a tea May 9, at St. John's Church, Georgetown.



Nebraska's assembly-line baptism: Eight in one family.

Mission Anniversary

When Bishop Oliver J. Hart, of Pennsylvania, blesses the offices of the Philadelphia Protestant Episcopal City Mission, May 18, it not only marks the completion of extensive alterations to mission headquarters, but also the 84th anniversary of its founding.

Old St. Paul's Church, built in 1761 and remodeled in the early 1800's, has housed the City Mission for about 50 years. Completion of these alterations is but one example of the new life and vigor which has been evident since the Rev. Arnold Purdie became executive director in 1951.

It was in 1870 that the mission was established by Bishop Stevens to meet spiritual needs of persons in depressed areas of Philadelphia and those in prisons, hospitals and other institutions.

The Missionary Department and the Family Counseling Service were the backbone of the City Mission's work from the beginning.

From its formative years, the City Mission has always been alert in discovering needs and developing facilities to meet them. Because of its close association with the diocese and other community welfare planning groups, it has always been in a position to adjust its services to meet requirements as reflected in the parishes and the community.

With an estate and an endowment left by the late Heloise C. Smith, the board in 1896 established the James C. Smith Memorial Home for sick and convalescent women.

About 25 years ago a group of women discovered that dependent and neglected children who came before the Children's Court needed special help from their own Church. The Department of Christian Social Relations sponsored a child placement service, but by 1930 the City Mission was asked to take it over. The Church work among the blind became a department of the Mission in 1925, and especially emphasizes professional social work to aid the blind in solving their own problems.

Diocesan clergy and officials of various women's organizations, representatives of other health and welfare agencies, city officials and the general public will attend the rededication ceremonies and tea.

Taking a Big Step

It was "all in the family" when eight of a nine-member group were baptized together.

Mrs. Robert George and her seven children, ranging in age from Barbara Ann, 11 to Rick Charles, five months, received the Sacrament of Holy Baptism from the Rev. John David Lee, rector, at Grace Church, Columbus, Neb., on Palm Sunday.

Only because Mr. George had been baptized as a child was the service not unanimous.

The newly baptized members are shown in the picture: (l. to r., first row) Donald John, Vicky Lynn, Robert Dewey, and Judy Joan; (back row) Mrs. Robert George, holding Rick Charles; Barbara Ann, Janet Kay, and Dr. Lee.

Cross-Country to Church

You wouldn't think that a church would expand because of groups of people who don't even belong to it.

But it seems that St. John's-in-the-Wilderness, N. Y., will. With a seating capacity of 150, and a usual Sunday attendance of 50, the tiny church was more than filled when some 200 persons attended the annual hikers' service this Spring for members of seven hiking clubs in the New York and New Jersey area.

Wearing heavy boots, sweaters, dungarees and other informal clothing, hikers crowded the aisles, spilled into the adjoining Sunday School room and overflowed to the outside.

The service was conducted by the Rev. Claude Francis Stent who told the hikers that next year St. John's would have an amplifying system and another room ready.

"Year by year we look forward to this service more and more," he said. "This is the 31st time for the service which started with a few hikers gathering here for prayers."

The service owes its beginning to the late Rev. Walter F. Hoffman, affectionately known as the hikers' chaplain, who conducted it for more than 20 years. Sometimes romances have developed among the hikers and they have come back to St. John's to be married.

Even though they've given up hiking, some of the oldsters still attend the service and join in the social hour afterwards.



Hiking into Church . . .

Over a Cup of Coffee . . .

The combination of an unusual family worship service and a friendly adult "Coffee Class" on Sunday morning has injected new life into a suburban New Jersey parish, where, according to the rector, the congregation is "outgrowing buildings as fast as they're put up!"

The parish—Trinity, Cranford—is acquiring 30 or more new families a year, both from new people and former members.

With the Rev. Frank V. H. Carthy, rector, placing parish emphasis on getting the whole family out together, "from Grandma down to baby," the church's seating capacity of 300 is so inadequate that he has to split the 9:15 family service into two groups, one worshipping in the church and the other in the parish auditorium.

When the 265 children of the church school, and more than 100 parents and other adults, converge on Trinity on Sunday, children of the lower school are taken to the auditorium service conducted by a young ministerial student from General Theological Seminary. The older children attend the church service held by Fr. Carthy, who is assisted by a second seminarian.

Twice a month the latter service is a "Family Eucharist," at which emphasis is on the offering, not only of the alms but of the bread and wine.

As each communicant enters the church, he places his alms in a basin and puts a wafer from a bowl into the ciborium. A representative of the girls' choir adds enough wafers for the confirmed choir members.

Emphasis on Education

As the Eucharist proceeds, the seminarian explains to the children the full meaning of each prayer and certain actions of the priest. At the offertory hymn, usually a man and woman and two children—representing the worshippers—form a procession behind a crucifer and two candle-bearers, to carry the alms and the bread to the altar. The congregation repeats special prayers, as the celebrant offers up the people's breads and the chalice, and after the ablutions.

Fr. Carthy teaches that, in a sense, everybody is going up to lay their lives on the altar in the bread and the wine. He stresses that God takes whatever we have to offer and returns His strength and grace through the elements.

"Our emphasis has to be in education—not so much in imparting information but to teach—to make Churchmen," says the rector. "Give



Members of Trinity offer their alms and bread during Holy Communion.

them a sense of worship and the relation of worship to life. All the life must radiate from the altar."

As a result of this teaching, children and adults both gain a better understanding of the Eucharist and its centrality in their lives.

Coffee Served to 'Pupils'

While the children go to their church school classes after the service, most of the adults assemble for "Coffee Class" in Trinity's new educational building. They hold lively discussions with the rector and develop a spirit of fellowship and unity in which Fr. Carthy sees a rebirth of the ancient norm for worship—the Eucharist followed by the "love feast."

The "Coffee Class" started spontaneously during the cold winter of 1948, two years after Fr. Carthy became rector of 82-year-old Trinity Church. He was in the habit of taking a cup of coffee in the parish house kitchen following the children's service and before the 11 o'clock service, and invited several parents, waiting for their children to get out of church school classes, to join him.

After several weeks, he was able to get some of these parents to attend both his "Class" and the early service. From a nucleus of seven, the group grew to its present size.

Originally the class discussed anything that came to mind. Gradually, however, the people began asking serious questions about the Church and the Bible, and the rector found a growing interest and concern about the parish and its task. The "pupils" growing spiritual awareness has car-

ried the parish over its greatest crisis.

Much of the informality has vanished, he admits, as the numbers have increased and the group's consciousness deepened towards serious religious instruction.

Class Produces Tangible Results

After just putting into use the new auditorium they had built to supplement the old rectory (which had been converted into their parish house), the congregation had to launch a second building drive in 1952, because of a fire that completely destroyed the older building. In little over a year, the present well-planned educational building was added to the auditorium. But even these facilities are threatening to become inadequate.

Besides making possible the family service that Fr. Carthy had always hoped for, and bringing more people to Trinity, the "Coffee Class" has produced other tangible results. From it grew the parish's Board of Religious Education, which controls the church school. Many new teachers have been recruited, and a parents' group called the Guild of the Christian Family has recently been formed to encourage child study and home participation in the children's religious growth.

Despite the rising cost of coffee, the rector refuses to be dissuaded by joking comment that coffee be eliminated.

"We have come a long way in the parish family," said Fr. Carthy. "And it all started with a cup of coffee over a kitchen table!"

CLERGY

Former Journalist Heads New Mission Near Houston

The Rev. Robert Ingram, of Houston, Texas, threw away a promising newspaper career to become an Episcopal priest.

But, he told reporter Jack Harwell of the *Houston Post*, nobody ever really gives up anything to enter the ministry, and his life, so Harwell reported to *ECnews*, is richer and fuller today than it has ever been before.

Some people, of course, wouldn't look at it quite that way. For example, Mr. Ingram recently received a \$2,500 check a short while ago from Bishop Clinton S. Quin, diocesan of Texas. But he couldn't cash it—at least not until he has raised an additional \$7,500 in land and building funds to erect a new church at 527 South Third Street in Bellaire, a neighboring town.

But so far the 40-year-old minister's congregation—St. Thomas' Church—doesn't even have a piece of land on which to put a building.

The mission was started last May and Mr. Ingram came to Houston in November to take charge of it. The members hold their various meetings on Sundays and during the week at the minister's home, in their own homes or in the Maude Gordon School. They started with 57 communicants, now have 135.

Came from Abilene

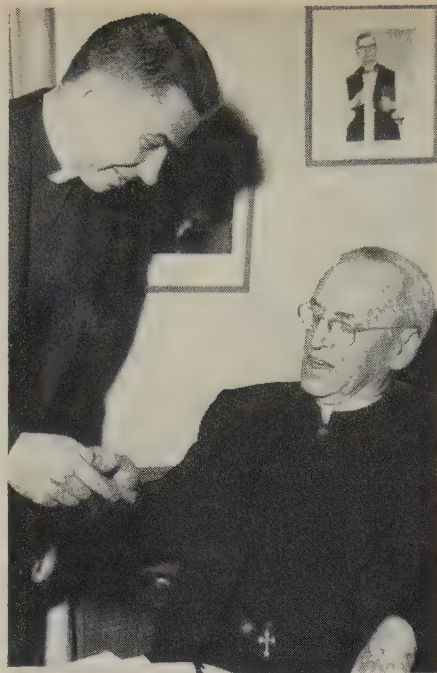
Mr. Ingram came to Houston from Abilene, Texas, where he was assistant rector of the Church of the Heavenly (and also *ECnews* correspondent for the Missionary District of North Texas).

He was graduated from the University of Washington in 1935.

He started his newspaper career in 1937 as a reporter for the *Denver Post* and worked there in several departmental positions.

In 1939, he covered the meetings of the Colorado state legislature and then became an associate editor in the Tulsa (Okla.) offices of the *Oil and Gas Journal*. He served with the Navy during World War II and then became a desk man and an editorial writer for *Honolulu Star Bulletin*.

From there Mr. Ingram went to Cambridge, Mass., to enter Episcopal Theological School. He worked as a copy editor on the *Boston Globe* in the summer time to help support himself and his family while he studied. In 1948, the *Globe* sent the minister to Europe to cover the Lambeth Conference of the Anglican Communion



Mr. Ingram and Bishop Quin

and the World Council of Churches' meeting at Amsterdam.

After being ordained a deacon in 1950, he took charge of a church in West Virginia and then went to Abilene. At both places he had a radio news broadcast called "Christ and the News," in which he gave the news of the day interpreted against the Christian viewpoint of history.

In 1950, Mr. Ingram also reviewed, for the *Atlantic Monthly*, Paul Blanchard's controversial book, "American Freedom and Catholic Power."

Asked why a man at 34, when most men are beginning to feather their nests, changed from one profession to another, he said:

"It's a little hard to explain, really. It was a slow process of change. For a good many years, I wasn't much interested in the Church at all.

Spiritual Pressure

"But in newspaper work and public affairs, I became more and more convinced that all of our affairs are centered in religion and that we are now at a rather desperate point in our history.

"The harder I worked as a layman, the more I felt that I had to be prepared and equipped for the responsibilities of Church work.

"The spiritual pressure built up until there just wasn't anything else to do. There was certainly no idea of being good enough or worthy enough to become a minister. It was just something that had to be done and I intended to do my best at it. That is what I'm still trying to do—just my best."

Travelers

As one of the Church's leading clergy reported on a round-the-world trip, during which he spent six months lecturing at colleges in India, another left for the Middle East.

The travelers were the Rev. Dr. Arnold S. Nash, Diocese of East Carolina priest and head of the University of North Carolina's Department of Religion, and the Rt. Rev. G. Ashton Oldham, retired Bishop of Albany and currently in charge of Manhattan's Church of the Ascension.

Traveling with his wife, Dr. Nash, who is a native Englishman and Professor of the History of Religion at the Carolina institution, spent six weeks in Western Europe, six in the Near East, including the Holy Land, and six months in India. On the way home, he spent two months visiting universities in Rangoon, Bangkok, Hongkong, Japan and the Philippines.

During his stay in Japan, he visited five universities including St. Paul's, where he preached the baccalaureate sermon and addressed a faculty meeting.

Reporting on his reactions to what he encountered, the priest-professor urged American support for the Nehru regime and spoke against military aid given Pakistan and plans for rearming Japan.

Commenting on the junior senator from Wisconsin, Dr. Nash remarked that "McCarthy is worth a billion dollars to the Soviet propaganda machine throughout Western Europe, Southeast Asia and the Far East."

Convocation Delegate

Leaving the U. S. by air, April 20, Bishop Oldham was to attend the Muslim-Christian Convocation to be held, April 22-27, at Bhamdoun, Lebanon, under the auspices of the American Friends of the Middle East, Inc. There he was to join outstanding leaders of the two faiths from 19 countries in a discussion of the theme: "The Spiritual Qualities and the Eternal Values of Religion Vs. the Barren Philosophy of Materialism."

It is the first time, the bishop pointed out, that a group of this type has been convened on a world-wide scale. He was to conduct a service of Christian worship at the plenary session of the convocation.

While in the Middle East, Bishop Oldham was to have visited Damascus and the Holy Land, returning to the U. S. via London where he was to have spent a week as a guest of the Archbishop of Canterbury at Lambeth Palace.

Recognition

Parishioners at Holy Trinity Church, Brooklyn, turned out 400 strong recently to honor their 79-year-old rector emeritus, the Rev. Dr. John Howard Melish.

The occasion marked the 50th anniversary of the elderly clergyman's first sermon delivered in the edifice on the corner of Clinton and Montague Streets.

Conducting a festival service on Palm Sunday was the past rector's son, the Rev. William H. Melish, who has been filling the Holy Trinity pulpit in the absence of an official rector.

Assisting were Dr. Karl Reiland, rector emeritus of St. George's Church, Stuyvesant Square, who preached the sermon; Justice Hubert T. Delany, of Domestic Relations Court, who read the First Lesson, and Dr. Guy E. Shieler, editor of *The Churchman*, who read the Second Lesson.

Dr. Melish resigned in 1949 following a request by Long Island's Bishop James P. DeWolfe for the removal of the younger Mr. Melish as assistant minister. The elderly rector's son had been criticized for his participation in the activities of allegedly pro-Communist organizations. The bishop later refused to approve Mr. Melish's election as rector to succeed his father.

Meanwhile at a special faculty convocation and Evensong service, April 29, in the Chapel of St. John the Divine, Seabury-Western Seminary, the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, was awarded an honorary doctor of divinity degree.

The bishop, who served as chairman of National Council's College Commission from 1940-46, is chairman of the seminary's Board of Trustees.

Scientist Ordained

Dr. William G. Pollard, famed atom scientist who was made a deacon in December, 1952, was elevated to the priesthood recently by the Rt. Rev. Theodore N. Barth, Bishop of Tennessee.

By a special dispensation the scientist will continue his work as a member of the Oak Ridge Institute of Nuclear studies, while assisting at St. Stephen's Church in the "atom city," where he has been serving as a deacon.

► The Rev. Robert L. Hicks, former faculty member of St. Luke's School of Theology, Sewanee, has been named Associate Professor of the Literature and Interpretation of the Old Testament, July 1, at Berkeley Divinity School, New Haven.

CONVENTIONS

North Texas Bishop Urges Confirmation Preparation

Responding to a request by their bishop, the Rt. Rev. George H. Quarterman, delegates to the 44th annual convocation of the Missionary District of North Texas, meeting at Emmanuel Church, San Angelo, passed resolutions aimed at "strengthening and presenting an adequate course of instruction for those preparing for Confirmation" and "bringing about a more adequate understanding of the duties and responsibilities of sponsors at Holy Baptism."

In his annual address the bishop urged that "God-parents be instructed in their great responsibilities" and expressed the opinion that "it would be better to have a lesser number well prepared for Confirmation than it is to have many confirmed who immediately thereafter fall away or are half-hearted in their discipleship."

The bishop also called for more candidates for the ministry and increased salaries for mission clergy.

Delegates passed an operations budget of \$15,000 and a missions budget of \$38,881.

Guest speakers included the Rev. William G. Wright, director of the Home Department; Frank Speary, of Nacogdoches, Texas, who addressed



PNEUMATIC PRELATE: 'Coping' with a difficult situation is Olympia Bishop Stephen F. Bayne, Jr., using a jackhammer to break earth for Christ Church, Seattle.

the district's laymen's organization, and Mrs. Lawrence Dorsey, of Indianapolis, Ind., member-at-large of the National Executive Board of the Woman's Auxiliary, who spoke at the district auxiliary meeting, held concurrently with the convocation.

Arizona

Two outstanding Californians addressed the 61st convocation of the Missionary District of Arizona, meeting in Trinity Cathedral, Phoenix.

They were the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, and Mrs. Sumner F. D. Walters, president of the Woman's Auxiliary to the National Council and wife of the Missionary Bishop of San Joaquin.

The combined choirs of the Phoenix area filled the choir stalls and part of the cathedral nave at a convocation service of Evensong.

Delegates voted to:

- Adopt a budget of \$34,552.
- Approve Arizona's share for the Builders for Christ program in the amount of \$13,870.
- Elect the Rev. Thomas A. Bogard as delegate to the Anglican Congress, and the Revs. James W. F. Carman, Charles H. Crawford and George W. Ferguson and Laymen Stephen Shadegg, Scott B. Appleby and Ski Johnson to the Executive Council.

The Rev. Messrs. Carman and Bogard and the Rev. Paul D. Urbano were named delegates to the 8th Province Synod, along with Laymen Shadegg, Appleby and Dow Ben Roush.

LAYMEN

Montgomery Says Reds Sow Seeds of Own Destruction

Increasingly, it seems, that men in public life are standing up and voicing their understanding of how the Christian faith works.

One of these is Robert Montgomery, actor, TV producer, now an advisor to the White House and President Eisenhower in radio and TV programming. He is a communicant of St. Thomas' Church, N. Y.

In an address at Old Christ Church, Philadelphia, Montgomery recommended a militant, rather than a pacifist Christian attitude toward Communism and said:

"In the scale of moral values, justice is greater than peace; freedom is greater, and the destruction of evil is greater. Many earnest devotees of peace believe that war of any kind, even in self-defense, is inherently wrong.

"Surely, there is nothing incon-

sistent with Christian teaching that the righteous should be armed in a holy cause and bear against mortal enemies what Scripture calls 'the flaming sword of justice.'

He cautioned the overflow congregation to "keep our anxiety within legitimate bounds."

"Our national defense," he said, "is prepared for any test and any eventuality. Our defenses have been built up systematically and no measure vital to our security has been overlooked."

"Revolutionary advances have given us a power to destroy, if we must do more than defend, of almost fantastic proportions. Other free peoples are bound to us by solemn treaty and by close bonds of fraternal association in the face of a common peril."

Standards of Courage

It is no less important, he added, that "we eradicate evil, eliminate fear, and raise ever higher the standards of courage, honor and morality—looking not outwardly to government, political machinery or social engineering, but inwardly to ourselves and upward to the source from which all blessings flow."

"The Christian faith embodies the eternal verities. Communism, although it has plunged a third of the world into a long night of barbarism, contains, like every other tyranny before it, the seeds of its own destruction."

It was Montgomery's third year as a guest preacher at the Philadelphia church. He told the rector, the Rev. E. A. deBordenave, that he would be glad to continue the yearly visitations "as a life-time assignment."

Putting Faith to Work

What is the theological concept of work?

A sermon on this subject was the "springboard" for a Conference on "The Christian and His Daily Work" at the Cathedral of St. John the Divine, New York.

Preaching was the Rev. Dr. J. V. Langmead Casserley, Professor of Dogmatic Theology at General Theological Seminary, who called to task people engaged in what he called "invalid" work that "ought not to be done anywhere," such as advertisers who seek to create public demand for products which have "no necessary or intelligible value."

"Modern civilization," he said, "has created a great deal of boredom in work, and there is no doubt that many people are psychologically and spiritually frustrated in their work."

He added that the concept that lei-



Preacher Montgomery and rector

sure time exists simply for "rest and relaxation" was a disastrous idea.

"The modern world has more leisure than before and less capacity to use it creatively. True leisure is neither empty time nor the time for vanity but the period during which . . . we are free to do what we have to do in order to attain life eternal. Leisure is spiritually strenuous and the Bible's conception of heaven as everlasting worship is not a conception of eternal laziness."

300 Talked it Over

With these words in mind, some 300 men and women divided into discussion groups to talk over relevance of the Christian faith to the problems Churchmen and women face in their daily work and ways to implement that faith.

From the lawyers' group, for example, came this comment: ". . . It was the sense of the meeting that a recommendation be made to the Dean and Chapter of the Cathedral and to the Department of Christian Social Relations that a group of lawyers in this Diocese be formed for the purpose for giving assistance to the Clergy in those instances in which pastoral problems develop legal implications."

And from the construction, transport, utilities group: "It was suggested that we give more publicity concerning this type of conference among workers' organizations so that they might attend. If possible, have an evening session, or one on Saturday, all agreeing Sunday was a day when you were active in your home Church."

Nace and the Laity

Ever since his appointment two years ago to direct Connecticut's youth and laymen's work under the diocese's Episcopal Development Program, the name Morton O. Nace and "the ministry of the laity" have become synonymous.

To the growing diocese the former general secretary of the Brotherhood of St. Andrew has brought all the vigor and experience gained through 25 years of professional Church work.

Latest example of the type of spark Nace is igniting in Connecticut was witnessed at Kent School, April 4, when the diocese's Young People's Fellowship held its first annual convention.

Two hundred and fifty youngsters from 65 YPF chapters assembled for two days of fun, fellowship and worship that included electioneering highjinks, the naming of a slate of officers, a talk by Bishop Walter H. Gray, and the planning of activities for the next 12 months.

Victorious candidates were installed at a special service in St. Joseph's Chapel conducted by the Rev. Brendan Griswold, rector of Grace Church, Newington and dean of the convention.

As pictured on the cover, the new officers include (l. to r.) Morton O. Nace, Jr., Trinity Church, Wethersfield, vice-president; Anne Haskell, St. Thomas', New Haven, secretary; Robert Peck, St. James', Danbury, president, and Ragnor Berglund, St. John's, West Hartford, treasurer. Sitting with them are Mr. Griswold (holding pipe) and Secretary Nace.

Bring Your Bible

Fourth Province's annual Laymen's Conference will be held at Sewanee, Tenn., June 17-20.

Discussions on the theme, "Your Lay Ministry Through the Church" will be led by the Rev. Hugh White of Parishfield, Mich.

Conference speakers include the Rev. Howard V. Harper, executive director of the Presiding Bishop's Committee on Laymen's Work; Bishop Thomas H. Wright of East Carolina; Col. Carl O. Hoffman, laymen's chairman for the Third Province; Dr. Charles T. Harrison, dean of the College of Arts and Sciences of the University of the South, and the Rev. David B. Collins, Sewanee's chaplain.

Provincial Chairman Allen L. Bartlett asks conferees to bring a Bible and any musical instruments that are movable.

THE CHURCH OVERSEAS

Tokyo Seminary Graduates 40th Class, 9 Students

The Central Theological College of Tokyo graduated its 40th class this spring with bishops of the Nippon Sei Ko Kai, faculty members and representatives from other institutions in the graduation procession.

In the chapel crowded with guests, parents and friends, the service itself was conducted by the sub-Dean of the College, the Rev. M. Y. Mori, while Dean S. F. Nishi presented seminarians their diplomas.

The nine graduates, representing all but two of Japan's 10 dioceses, and the congregation were reminded by the preacher, the Rt. Rev. P. S. C. Powles, Assistant Bishop of Mid-Japan, that the education and training given by the seminary possessed a sacramental significance.

Bishop Powles, a long-time Canadian missionary in Japan, emphasized that the training given each ordinand is possible only through the consecrated giving and sincere prayers of people throughout the world. This, he continued, is an important aspect of the life of the Christian within the life of the Church.

Concluding the service, Presiding Bishop Michael H. Yashiro of the Nippon Sei Ko Kai (Holy Catholic Church of Japan) and chairman of the College's Board of Trustees, pronounced the blessing.

Although this graduation was the first held in the new Chapel and marked completion of a full year's work in new buildings, the College itself has been in continuous existence since 1909 when the First Pan-Anglican Congress made possible the merger of three previously existing institutions of theological education, each supported by different missionary bodies.

Campus Conversions

Dr. Junzo Sasaki, president of St. Paul's University, Tokyo, has put out a statistical analysis of the "conversion" record of the 1954 Class's four-year stay on the campus.

In 1950 the freshmen numbered 1000 young men and women of whom 122 (12 per cent) were Christian; this spring 850 were graduated of whom 336 (about 40 per cent) were Christian. If to this figure is added the unknown numbers of "Non-Church" Christians and regular worshippers in the Chapel who for family reasons have not yet embraced the



Bishop Powles: Theological education has "sacramental" meaning . . .

Faith, the total number of graduating Christians will easily excel 40 per cent.

Dr. Sasaki attributes these conversions to an extremely energetic chapel-directed chapel program; an academic course of which Christian instruction is an integral part, and the fact that each Christian student considers himself a "missionary" to his non-Christian classmates.

In his report, the university president was particularly hopeful of the future basing his optimism on the constantly increasing number of Christian freshmen in recent years, as well as on the fact that by this fall the University will have built "Christian House" to make still more effective the Church's message.

New Cathedral

Governor General Lord Llewellyn of the Federation of Rhodesia and Nyasaland laid the cornerstone in Salisbury, So. Rhodesia, for the first Greek Orthodox Cathedral in the federation's 470,000 square-mile area.

Dr. Edward Francis Paget, Anglican Bishop of Mashonaland, participated in the ceremony as did Archimandrite Dositheos Partides of the Greek Orthodox Church in Rhodesia and Nyasaland who commented:

"At last my congregation in Salisbury, the largest in the colony, will have a church of its own. We owe a debt of gratitude to the Anglican Church, to the Bishop of Mashona-

land and to the Dean of Salisbury for their assistance in allowing us to use their cathedral while ours is under construction."

S. P. Pafitis, president of the Salisbury Hellenic Community, said:

"We believe that the building of this central cathedral in the federal area will stand as a witness to those spiritual values so essential to the success of the federation."

Present at the cornerstone laying was Prime Minister Reginald Stephan Garfield Todd of Southern Rhodesia.

Leipzig Still Site

The annual Congress of the Evangelical Church in Germany will be held this July in Leipzig, in the divided country's Eastern or Soviet zone, despite earlier protests from the East German government.

The regime of Premier Otto Grotewohl, which at first refused permission, now states, according to *Free Europe Press*, that the Congress may meet providing nothing occurs there "that opposes the peace policy of the East German government."

Delegates have declared they will abide by the requisites.

Free Europe Press, a division of the National Committee for a Free Europe, Inc., with headquarters in New York, compiles releases from satellite dispatches, Iron Curtain broadcasts and refugee reports.

EDITORIAL

EDITORS OF *Episcopal Churchnews* have often been confronted with the popular opinion that the Church must keep out of politics. Usually this comes in the form of complaints about editorials in which we have taken issue with one or more politicians' activities and statements. More than once, people have hinted darkly that sin is never political, or that if it is, we should not so much as whisper about it. If we do so, it is alleged, we de-grade our faith and our calling, for politics is apparently commonly considered too dirty a business for godly people's unsullied hands.

In his editorial "Keep the Churches out of Politics" in the April 2, 1954, issue of *U. S. News and World Report*, David Lawrence falls into all the hidden traps associated with the untenable position that the faith and politics of men can be kept in hermetically sealed compartments. But no Christian can accept the doctrine that any phase of human life lies outside the dominion of the divine will.

We Christians believe that Christ is Lord, which involves us in the further belief that He ought to be acknowledged as Ruler of all life. We claim that He is the Lord of life—of the same life of which politics and religion are earthly expressions. We do not believe that questions of honesty and dishonesty are really separable from politics, for politicians are either honest or dishonest. Either way, they are mixing politics with religion, and when they do that—and they cannot avoid doing it—the Church claims the right to criticize their actions in terms of moral values.

Politicians Bound, Too

The commandment against bearing false witness seems to us to apply quite as much to the activities of a Congressional Committee as it does to the life of an individual believer. In our view, politicians are bound just like other men by the commandment, "Thou shalt love thy neighbor as thyself."

We believe that the judgment of the human soul is not to be confined to non-political sins and to non-political righteousness. We think that men will be required to account for every idle word they speak, and that the words of *The Congressional Record* are no more to be exempted than the words of the sermons and ecclesiastical pronouncements of which Mr. Lawrence complains.

We are convinced that were the Church to attempt to take Mr. Lawrence's advice, it would be faithless to its Lord. God is the God of history, and He is so concerned with what happens here that He sent judges and prophets and even invaded history Him-

self in the person of Jesus of Nazareth. The Hebrew prophets spoke and wrote like divinely appointed political analysts, and Jesus preached the Kingdom of God in a context so filled with political implications that He was put to death by political men.

We would be faithless to the great Hebrew-Christian tradition were we to stand by quietly while the commandments which judge editors as well as ecclesiastics and politicians are flouted by anyone, anywhere, in public life or out of it. We must remember that when some great issue arises

involving the righteousness of a great nation, and therefore of all its citizens, to keep silence in such a situation is to take a political stand just as much as to speak out, for to keep silent is by implication to acquiesce in what is being done.

When then in our view are the basic concerns of the Church in the political area? (1) There may be some political parties, for example, the communist and fascist parties, whose programs so manifestly contradict Christian doctrine and Christian morals that the Church is forced to declare that the support of such bodies is incompatible with the fundamental Christian loyalties. (2) The Church must lay down basic principles of Christian truth and morals which determine the ultimate goals at which all political policy must aim. (3) The Church may and sometimes must criticize the means which politicians and political parties propose or resort to, for a good purpose can sometimes be corrupted and frustrated by evil means. (4) The Church must be concerned with the standard of personal ethics and integrity observed by politicians in the conduct of the nation's affairs. Corruption in high places tends to corrupt a whole nation.

Thus we do not propose even to attempt to take Mr. Lawrence's advice. Nor do we plan now to reply in kind. We do not feel it would be well to advise him to keep *U. S. News and World Report* out of religious areas, because we know he cannot. Human life is religious, and it is impossible for the human activity called political to be kept free of religious meaning and significance.

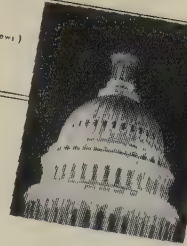
The Church is involved in politics, not on the precinct-pounding, vote-getting level, but as the prophetic voice man needs for his guidance. The Church does not endorse political parties, for she knows that

No Thanks, Mr. Lawrence

CATHOLIC FOR EVERY TRUTH

KEEP THE CHURCHES OUT OF POLITICS

BY DAVID LAWRENCE



CHRISTIANITY is the dominant religion of America, but the basic principle of our constitutional system is to keep Church and State separate.

Lately some of the national church organizations have begun to meddle in politics. If the trend is not arrested, it can only lead to a loss of faith in churches and in clergymen who profess to teach Christianity.

It has become commonplace to pick up the Monday morning newspapers and read sermons vehemently attacking persons who are conspicuous in the political polemics of our day. The press associations eagerly transmit to newspapers from coast to coast the invectives of partisan spleen that come from the pulpits. Some clergymen seem more interested in making headlines than in making Christians obedient to Christian principles in their everyday life.

It is a truism of our times that politics would be cleaner and the controversies in governmental affairs which cause so much emotional furor would be solved if men who became protagonists would be themselves to the will of God and be guided in paths of truth and human love.

For the decay in present-day morals and the deterioration of moral principle in governments throughout the world is perhaps due to the fact that many clergymen have been grossly negligent in their devotion to spiritual tasks. They have been diverted from their real duty. They have not fulfilled their true mission. They have become controversialists themselves—infected by the poison of pride and egotism.

Soon laymen in America will be asking each other: "Are you attending a pro-McCarthy or anti-McCarthy church these days?" Soon other laymen will be asking: "Is yours a Republican or Democratic Party pulpit?" How much faith, how much confidence can there be in any clergy which allows itself to become an integral part of the factional strife of the political world?

As citizens, clergymen may express themselves on anything they please. But in speaking for Protestant, Catholic or Jewish churches, they ought not to intrude in politics or take sides on political questions—that is, if they expect to retain the confidence of their congregations.

A case in point is the National Council of Churches of Christ in the U.S.A., which has just issued a statement demanding that Congress adopt certain rules and regulations, which the National Council would prescribe, with reference to the handling of congressional investigations. The phraseology of the document is

copied in large part from the language of political spokesmen who are making partisan use of such proposals. Granted that there is need for such reforms, why does the National Council feel that laymen are incompetent to fight that battle and that the prestige of such a big church organization must be dragged into the mire of partisan politics? For the conduct of congressional inquiries is a political football these days.

This manifesto declares that congressional committees are usurping "powers not granted to Congress by the Constitution and failing to concentrate on the primary task of collecting information for purposes of new legislation." Yet nowhere in all the decisions of the Supreme Court of the United States has Congress been told that the Constitution requires its investigating committees to limit themselves to collecting information for new legislation. Would the Teapot Dome scandal or the perjury by Alger Hiss or the many cases of corruption by individuals in Government have been uncovered if there had not been constitutional authority for such probes by the legislative branch of the Government and its committees?

The manifesto, moreover, still clings to the illusion that, when persons suspected of Communist affiliations or connections have been investigated by congressional committees, this is merely an attempt to castigate them for their "personal economic and political beliefs," and not for their possible relationship to the Communist conspiracy. The FBI and the various U. S. District Attorneys have been confronted in the courts with the same line of defense by Communists who have been convicted of participating in a conspiracy to overthrow the Government of the United States by violence.

All these pronouncements by national church organizations can have only one object and purpose—to use the dignity and spiritual power of the church as an agency to draw church members into a political force which shall mobilize public opinion on a question of governmental procedures.

Is it advisable for large church organizations, as such, to enter the political field? Wouldn't it be better if they taught us more about Christian philosophy and inspired us by their example to settle the conflicts within everyday America by reason instead of by emotion, by truth instead of by slander, by the governing rules of a God-given conscience?

This is the time of all times for clergymen to teach Christianity and not to become sinners themselves in the unmoral precincts of present-day politics.

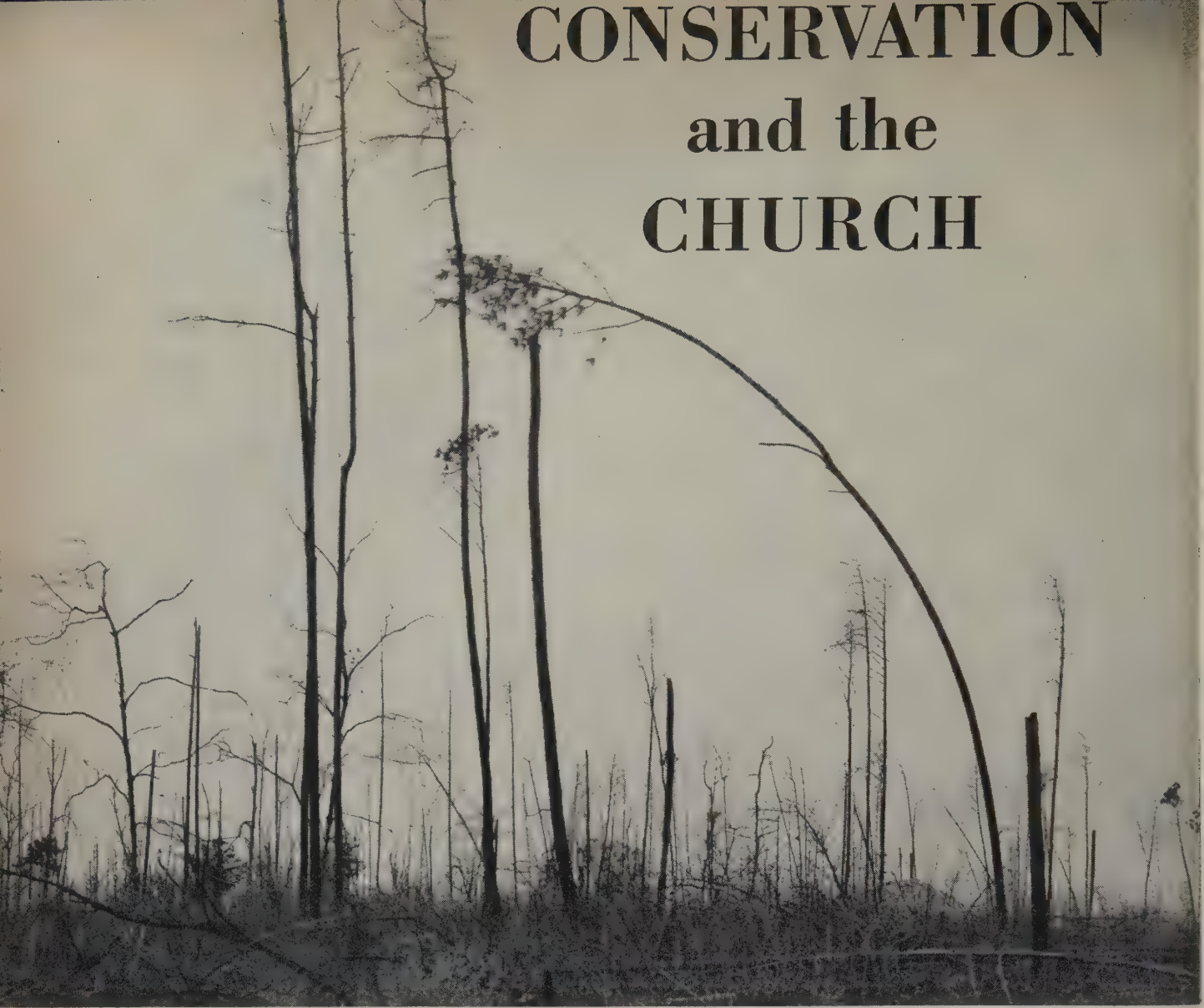
All political parties are subject to the judgment of God. Her prophets must speak, even though the secular press reports their words in a drastically abbreviated manner which may lead those who think with Mr. Lawrence to miss the religious grounds from which they speak.

They must speak, despite the popularity of the

notion that the Church can be kept entirely out of politics. They must speak even if they lack the approval of many of their fellow Churchmen, including editors, politicians, Congressmen, Senators, and Presidents. They must speak because they are here to do the work and proclaim the Word of Him that sent them.

— PROTESTANT AGAINST EVERY ERROR OF MAN

CONSERVATION and the CHURCH



By ROBERT M. HATCH

“The protection of wildlife and conservation of natural resources are the business of the Christian religion”

IT IS a mistake to try to “find God” in Nature, but it is also a mistake to have a religion that bears no relation to Nature at all. The former is the mistake of the sentimental and confused and need not concern us here. The latter is a mistake common to the Church and is very much our concern.

Even on Rogation Sunday one rarely hears a sermon allude to such subjects as land use, stream pollution, the protection of wildlife and the conservation of our natural resources. Yet these are the business of the Christian religion. They are undergirded by a text. “The earth is the Lord’s,” says the Psalmist, “and all that therein is.”

God made the earth. He made every trackless forest and every blade of grass. He made the mountains and the lakes, the broad rivers and stony brooks, the marsh lands, the prairie and the desert. He made the animals and the birds who share the earth with us. God made the earth, and the earth belongs to Him. Not an acre of land, not a stand of pine, not a fistful of seed really belongs to us. They are merely loaned to us by Him Who made them.

We are stewards of the earth, not owners, and God expects us to use the things He loans us with gratitude and reverence. That is where the Christian faith gives a religious foundation to the whole conservation

movement. When man ignores the fact that he is a steward and, instead, behaves like a willful owner, exploiting for his selfish use that which he did not make and does not really own, he stands condemned not only by the tenets of conservation but also by the tenets of true religion.

The story of our country is shot through with a story of waste and greed. We talk about the pioneer virtues, but there were also pioneer faults. All too often the American pioneer was a plunderer of the earth who took everything out and put nothing back. He left behind him a tradition of wastefulness and exploitation which still casts its shadow over our land in the form of polluted

rivers, ruined woodlands and decimated wildlife.

In *A Sand County Almanac*, a present-day classic, the late Aldo Leopold wrote: "Do we not sing our love for and obligation to the land of the free and the home of the brave? Yes, but just what and whom do we love? Certainly not the soil, which we are sending helter-skelter downriver. Certainly not the waters, which we assume have no function except to turn turbines, float barges, and carry off sewage. Certainly not the plants, of which we exterminate whole communities without batting an eye. Certainly not the animals, of which we have already extirpated many of the largest and most beautiful species."

Aldo Leopold's words are borne out by the hard facts of our history. Great forests which once covered the land were slashed, pillaged and burned. There was no selective cutting. There was outrageous waste, with only a few men enriched in the process. There were fires which destroyed huge tracts in every part of the country where timber grew. Watersheds were drained, with resultant erosion and floods. Streams were befouled with factory chemicals, waste and sewage. Wildlife was destroyed huge tracts in every part of sadistic thoroughness. Some species have passed into extinction; others are perilously close to it.

Nor has the process by any means been halted, in spite of the growth of conservation sentiment during the past few decades. Attempts are even now being made to invade our public lands and national forests and exploit their resources for private gain. We cannot be smug about the victories which have been won for conservation because the situation could be reversed in the twinkling of an eye. The countryside is still being scarred, stripped of its beauty and wildness, and changed into a tawdry reminder of man's greed.

This happens when man plunders God's good earth instead of using it with reverence as a trust, and to all of it the Christian faith has something concrete to say. Too long has the Church remained silent while many of its own people have done their share of the plundering, as if our religion had no concern with the earth on which we live.

At the heart of Christianity there is a profound reverence for God's creation. It is based on the knowledge that the gift of life—whether the life of men or of birds or of forests and rivers—is a gift from God and is not something to be regarded lightly. No man has the moral right

to misuse, exploit or destroy that gift for his own selfish purposes. We are meant to use the things with which God has surrounded us reverently and with respect both for the things themselves and for their value to other human beings. Life as a gift from God is sacred, and reverence for life is of the essence of Christianity. This point of view is found in Christianity more profoundly than anywhere else because it is rooted in the Incarnation. Our faith teaches that God took on earthliness in the Person of Jesus and thereby showed us that He is deeply concerned with the things of this earth.

It is indeed no accident that we find in the saints, those men and women who have gone to the bedrock of the Christian faith, a strong sense of brotherliness with the whole of God's creation. At the core of their lives we find the quality of reverence for life, as though the saint never lost his wonder in the presence of God's handiwork.

It is said that St. Francis often stood spellbound as he gazed out over the Umbrian plain at sunset. He never lost his childlike reverence or his sense of kinship with all the creatures to whom God had given life. There were many others, less well-known than Francis, who shared his reverence and who knew the meaning of wonder, thankfulness and love when they stood in the presence of God's creation. It is a theme running through the lives of many saints.

One delightful story concerns a monk who was noted for his holy life.

One day he was pruning grapes in the hot sun and took off his monk's habit. When the job was done he went to the place where he had hung his habit and found a wren building her nest in one of the pockets. Being a very simple man, he was overjoyed to find the wren making use of his pocket. He left the habit where it was and gladly went coatless until the young birds were hatched and raised!

This tale seems strange in our hard-headed, sophisticated age. People like the simple monk and St. Francis of Assisi don't readily make sense in the kind of world we know. And yet, by their very example, they can teach us a lot about ourselves, our land and our Christian faith. They never forget that the earth is the Lord's and all that therein is—and this is the lesson which we have not learned.

We have ruined much in this land of ours. We have slashed and burned forests which can never be replaced. We have released dust storms, fire and flood. We have driven other forms of life into extinction. We have made a sorry mess of something which belongs to God and which He has loaned us as a trust.

We can still conserve the resources which God has loaned us and which He expects us to pass on for the joy and benefit of our children. We can still save what is left and perhaps restore some measure of loveliness to the earth if we who call ourselves Christians are willing to practice that reverence for God's creation which lies at the heart of Christianity. END.

Lt. Gov. Gordon Allott and Colorado's dust bowl. He helped organize St. Paul's, Lamar, was senior warden, is now Bishop's committeeman.

U.P. Photo





Detours Can Be Helpful

By CHARLES R. STIRES

Faith to take a side road is often needed on life's highway

MOST of us have had the frustrating experience of coming to a road-block while motoring through the countryside. We start out usually with our luggage neatly packed, our car thoroughly checked, and with sufficient funds to reach our destination. We are totally optimistic and we believe that the roadway will unroll before us like a smooth, satin ribbon.

Everything is pleasant, at least for a while, then we come to a sign which says, quite tersely, Road Closed. Our hearts sink and we begin to look around for a detour. Off to one side we see a secondary road which does not look too appealing. It is bumpy, rutted and narrow. However, we muster our courage and we continue our journey on the unfamiliar road.

Life is very much like a journey. Many of us start out with good health, high hopes and with a feeling that we have the world in our grasp. There cannot be any goal but success. Then we come to road-block. It may be sickness, loss of our position, financial disaster or a crushing bereavement. What do we do? Do we give up?

Or do we rally our courage and look for the detour.

A friend of mine recently spent six weeks in a New York hospital suffering from a serious illness. In writing to me he said, "Thank you for your prayers and messages of encouragement. I have found my illness a rewarding experience. I have had time to think, and I've learned that God can help if we'd only give Him a chance." The detour proved of value to this person.

A short time ago I heard of a man who resigned his position. He had reached an emotional road-block. He had worked for his firm for 20 years and was quite successful. However, he was not happy. He felt that he was meant for a bigger and a more purposeful career. Now he is doing constructive work in the field of Christian education.

Sometimes we come to a Road Closed sign when we suffer the loss of a loved one. The sign tells us that the person's physical life has ended. We are almost ready to give up. Life loses its beauty and meaning. Then

the Spirit of God bids us to take another road—a way of thinking and believing which teaches us, "That whosoever believeth in me shall never die." Our loved one lives on in God's eternal Kingdom. Love can never be defeated or destroyed. A new way opens up and we discover that we can never lose that which belongs to the soul. We are bound together in the communion of the Holy Spirit.

Yes, we are certain to confront road-blocks in life. The brave soul, the faithful soul, does not turn back. He musters his courage and he deepens his faith and he looks for another way to reach his destination. God leads him and He lights his way. Soon he finds himself back on the main highway of life. He finds himself better able to proceed, for his vision has been cleared and his soul strengthened.

Remember that nothing shall separate us from the love of Christ. For as Paul has written, "In all these things we are more than conquerors through him that loved us."

END

WITH ANSWERS BY DORA CHAPLIN

Did We Choose Our Children's Talents?

Dear Mrs. Chaplin:

For the past year our home has become a sort of battlefield. Ever since my son (now eighteen and ready for college) and daughter (aged 16) were born my husband and I had visions of what they would be. The family business has been going on successfully in this town for three generations, and we always thought our boy would carry on, after taking business training. I thought my daughter wanted to be a trained nurse, as I was . . . Now our son is being very difficult and wants to be a doctor. He wants to take "pre-med" courses at college and keep out of his father's work. He has made his sister restless; she says she wants to teach kindergarten, and not go into nursing. It isn't that we can't afford our son's training, but we think he owes it to the family to do his duty and help his father. I have talked to the high school principal

and he says he thinks our son would do well in medicine, especially as his heart is in it. I am torn between them all. What do you think?

Mrs. A. W. (Massachusetts)

DEAR MRS. W.

Your question is very frequently asked at parent's meetings, and is often the cause of tension in families. My first question is, did we choose our children's talents, or did God? We have the joy and care of our children for a few years, but they came to us already endowed with certain gifts, and we cannot change them. Children are people, individuals, and no two are alike. If we try to "make them over," we are playing God in their lives, and only trouble will come of it. To be sure we can help them, as far as we are able, to overcome their weaknesses, but it is also our duty and privilege to help them strengthen their talents. There are too many square pegs and misfits in the world. Why not co-operate with God instead of working against Him? Since you have the means to give your son the



Photos by Philip D. Gendreau, N.Y.

necessary long training, and since good doctors are greatly needed, why not allow him to be the person he was created to be? The same principle holds good for your daughter. Once we see that careful consideration and perhaps good outside advice (as well as the young person's inclinations) have been weighed, and they all point to a certain line of growth, aren't we in danger of selfishness, of using our children to boost our pride as though they were our possessions, if we try to shape their lives according to our personal dreams?

Dear Dora Chaplin:

I have heard that there are opportunities for summer study and for doing Church work in various parts of the country, and that college age students, or younger, are invited. What are these jobs and study courses, and are there any scholarships available?

Jack M., New York (19 years)

DEAR JACK:

There are many such opportunities in several different dioceses, but you should apply immediately, because arrangements are made early—perhaps some lists are already filled.

(CONTINUED ON PAGE 36)



WAR, PEACE and the CHRISTIAN MIND

By JAMES THAYER ADDISON

Love, the dominant theme of Christ's teachings, must be the guiding principle for Christian pacifist activities

In an attempt to arrive at a Christian pacifist position, the author calls upon some of the leading writers of the century who have concerned themselves with the subject.

Among other observations, he outlined in Part I that the Christian pacifist is not merely content to oppose war, but dedicates himself to work actively for peace; he is satisfied not merely to decry armaments and to obstruct aggression, but works vigorously to pursue "the Way of the Cross" and to foster "all that makes for trust and friendship."

He is no enemy to police work in a peaceful community nor to the concerted action of a United Nations seeking to obviate the ways of an aggressor, but he hates war "as an instrument of national policy" and seeks to oppose all irresponsible violence with the weapon of Christian love.

PART II

WHILE pacifists are usually true to their profession that they do not base their position entirely upon texts from the Sermon on the Mount, they nevertheless make constant use of that group of sayings and tend to interpret Jesus' character and method in terms of those utterances.

"Blessed are ye when men shall revile you, and persecute you." "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." "Love your enemies . . . pray for them which despitefully use you, and persecute you." "All things whatsoever ye would that men should do to you, do ye even so to them." Howsoever these commands may be reconciled with fighting to kill, they obviously suggest disapproval of war.

The most familiar objection to applying these sayings to international warfare is to make the point that Jesus had in mind only the relations between individuals, and that, in the Sermon on the Mount, He was condemning private retaliation for personal injuries. But two distinguished New Testament scholars, numbered among the pacifists, have cast serious doubt upon this argument.

In the time of Jesus, writes C. H. Dodd, "the question of resistance to Roman oppression was under discussion: the official Pharisaic policy was that of non-resistance, while the party of . . . the 'Zealots' pressed for active measures. Thus when Jesus said, 'offer no resistance to the wicked: if you are deprived of your coat, give up your shirt; if you are pressed for the *corvée*, do double your share,' no

one could doubt that He was supporting the policy of the Pharisees against that of the Zealots . . . His doctrine of non-resistance was intended, or at least would inevitably be understood, as practical politics for the time . . .

"As to 'love your enemies,' there could be no doubt of its purport in the minds of first century Jews inwardly tormented by hatred of the hereditary enemy . . . In His own day, then, Jesus stood as a definite pacifist . . . That does not decide the question of His judgment upon war in general, but if it be argued that He would support war in other circumstances, the burden of proof lies with those who would claim His support."

Expressing much the same line of thought, G. H. C. Macgregor is convinced that "it is clear that Jesus had a plan for His own people which was integrally bound up with His idea of the Kingdom, that He must have been profoundly concerned with the social and national problems which were crucial for His people at the time, and that His ethical teaching must have been framed with those problems in view, and with a definite bearing upon them."

There seems good ground, then, for

believing that Jesus had in mind not merely private but national enemies and that He meant both to be dealt with by the same methods.

The reliance of pacifists, however, is not upon texts but upon the total impression of the teaching, attitude, and spirit of Christ as revealed in the Gospels. If the motive and the method of Christ may be summed up in a word, that word is *love*; and for all His followers the guiding principle must be love. Only that course of action which can be prompted and controlled by love can be consistent with Christianity. And that standard is directly applied to the problem of war.

"If love for enemies is to be in any sense an imitation of the fatherly love of God, it must mean a sustained will of positive good to the 'enemy' persisting through everything . . . Can the members of a nation at war, making their full part in the national effort, really make it their aim to bless those who curse them and to do good to them that spitefully use them? . . . Can this method of dealing with wrong be employed in the situation created by war? Or is war the precise negation of it?"

Abstract Rather Than Concrete

"It seems impossible, without grave risk of unreality, to maintain seriously that the violent infliction of wounds and death is a form of behavior expressive of, or even consistent with, love, or that successful bayonet-fighting . . . is not a clear manifestation of hatred."

"War is essentially a use of force in personal relationship which makes it impossible to grasp in love the personality of the man with whom we are dealing, or even to make him realize that you are seeking so to do . . . War, in short, of necessity and in its essential idea is a force which, from the angle of the demands of love, is a hideous cul-de-sac in personal relations."

"The law of love is not just a pretty sentiment which prohibits the bestiality and immorality of war, it is, in the Christian view, a positive energy which makes for fellowship and cooperation."

"Manifestly, if there are any conditions to which love does not apply, then either God is not God, or God is not love."

The practice of Christian love is likely, under any circumstances, to lead to some form of pain; but as a method of meeting the forces of an enemy it is certain to bring suffering. Since that was the experience of Jesus Christ, involving Him in the agony of the Cross, this exercise of

Christian love to the uttermost is commonly known as "the way of the Cross." And the core of the pacifist creed is that we can overcome evil with good only by such love as will follow the way of the Cross.

"Just because Christianity, as all its adherents recognize, centers in the Cross, this paradoxical principle of love's success through failure is one of its characteristic and inseparable features . . . For the Cross stands for voluntary submission to death at the hands of enemies in order that those enemies may be changed into friends."

"Seeing the way taken by our Lord with evil men, we know in our hearts that hereunto we are called; this incredible, impossible way is become our vocation. But no disciple will . . . reckon that in a mechanical imitation of the Cross he has some automatic redemptive power to hand. At all times, he is dependent on the enabling grace of his Lord . . . If any man says that the way of war is ever the same as the way of the Cross, or is at all consistent with it, we are unable to understand him."

"The ethic of the Cross is love's plainest message, and it demonstrates that infinite suffering is to be preferred to coercion, that love endures all things rather than resort to violence."

"The way of the Cross is not an unimportant sequel to faith which the believer may accept or refuse; it is

the faith's core and condition . . . The vast majority of the words of Jesus and the whole sequence and character of His ministry bear direct witness to the obligation to overcome evil with good, to the iniquity of doing evil that good may come."

"By 'imitating the Cross' we mean, not presumption in martyrdom, but loyalty to the life-practice of redemptive love with its possible climax in a cross."

And beneath these declarations lies this main thesis: "The Cross . . . embodies an ethical principle which applies as much to the salvation of society as of the individual."

Thus far we have presented the pacifist position in terms that are abstract rather than concrete. We have done so chiefly because this is the fashion in which pacifists generally state their own case. In explaining what they propose to do (beyond boycotting war), they are much readier to speak in general phrases than to tell just how they intend to act. A close scrutiny of their published utterances, however, while disclosing no unanimity of thought, will reveal to some extent what they believe they ought to do in time of war if they are a tiny minority, or in time of war if they become a ruling majority.

Here again, we may profitably ignore the eccentricities of the lunatic fringe and regard only those who are normal and typical. On behalf of

(CONTINUED ON PAGE 29)

Pacifism in the public eye: Peace picketers on the march in New York

UP PHOTO



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Heuss Work Mistitled

By EDMUND FULLER

THERE is an important new book by J. V. Langmead Casserley, the first he has written in this country. I think it was a mistake for Seabury to label it a Lenten book (sending it out weeks too late for review, anyhow), for although it was superb reading at any time, this implies a narrower reference than is appropriate to this far-ranging discourse.

■ **Graceful Reason.** By J. V. Langmead Casserley. Seabury Press. 163 pp. \$2.75.

The adroit and subtle title is well chosen for this discussion of the relationship between reason and faith in man's religious life. Another way of expressing this is the relationship between philosophy and theology.

Why such questions anyhow? As Dr. Casserley puts it: "It seems to me that the greatest danger at the present time is the development of a situation in which the Christian thinker and the non-Christian thinker have nothing whatever to say to each other because there is nothing about which they are agreed and no theme in which they share a common interest."

This concern inevitably leads to a discussion of the nature and validity of natural theology. Dr. Casserley believes that natural theology has not only a legitimate but even a necessary role to play. He examines carefully the question of what natural theology is (and it has been different things to different men), he studies historic and sectarian attitudes toward it, and since he is finding in its favor, essentially, he is at great pains to acknowledge and analyze the nature of the pitfalls in it.

Its importance lies in the many areas of convergence, now and in history, between Christian and non-Christian thought. It would involve, for example, Augustine's famous "conversion" of philosophy. "Natural theology, as I understand it, is necessarily a department of Christian theology, a phase of Christian intellectualism." And foremost among his several definitions is that "by natural theology we may mean any intellectual movement of the mind which is conceived to lie in a Godward direction, proceeding from some point or

from many points in the immediate life and experience of man."

It is impossible to sketch in brief the scope of this lucid, witty, altogether accessible book. The section "The Image of God in Fallen Man" is an interesting parallel reading to Don Gregory Dix's *The Image and Likeness of God*, reviewed in the May 28 issue. Dr. Casserley also has brilliant things to say on the nature of tragedy and comedy. Beyond any doubt this is one of this year's major books.

I am long overdue in acknowledging a book by Dr. Heuss, who contributes a preface to the Casserley volume.

■ **Do You Want Inward Power?** By John Heuss. Seabury Press. 172 pp. \$2.25.

I wonder, honestly, how much this book's title may have deterred me unconsciously from earlier mention of it? For while it asks a valid question, it smacks unavoidably of Peale-ism in a way that is inherently unfair to Dr. Heuss's message.

In fact, these sermons, preached at Trinity, are remarkable for their simple yet vivid exposition of basic Christian doctrine. In them is truth, and none of the shoddy "success" promises that are the bait in Peale-ism, not even in the sermon from which the book was titled, which is about that mysterious thing, grace. The search for possibly a "selling" title should not have been permitted to run the risk of confusing this excellent book with a widely current, totally different product.

■ **The Household of God.** By Lesslie Newbigin. Friendship Press. 177 pp. \$2.75.

Here is a distinctive contribution to the ecumenical discussion. Bishop Newbigin, from his own unusual Scottish-Presbyterian-South Indian fusion, inquires into the nature of the Church. There are many aspects of such a question that he sets aside, choosing as his start, "By what is the Church constituted?"

He sees as one of the perplexities confronting men today the query, "Is there in truth a family of God on earth to which I can belong, a place where all men can truly be at home?"

RECOMMENDED READING

Graceful Reason. J. V. Langmead Cas-
serley. Seabury. \$2.75.

Roger Williams. Perry Miller. Bobbs-
Merrill. \$3.00.

The Holy City. A. N. Williams. Duell,
Sloan & Pearce, \$6.00.

Stay On, Stranger! William Dutton. Far-
rar, Straus & Young. \$1.75.

The Carolina Backcountry. Charles
Woodmason. U. N. C. Press. \$5.00.

China in the 16th Century. Matthew
Ricci. Random House. \$7.50.

The Greek Passion. Nikos Kazantzakis.
Simon & Schuster. \$4.00.

Not as a Stranger. Morton Thompson.
Scribners. \$4.75.

If so, where is it to be found? And
now comes it that those who claim to
be the spokesmen of that one holy
fellowship are themselves at war with
one another as to the fundamentals
of its nature?"

He observes that by the word from
which we derive "ecumenical" the
New Testament "never means the
world-wide Church but always the
whole inhabited earth to which the
Church is sent." Hence, to Bishop
Newbigin, the role of missions is par-
amount and the ecumenical move-
ment is evaluated in that light. He
concludes: "When the Church ceases
to be a mission, then she ceases to
have any right to the titles by which
she is adorned in the New Testa-
ment."

Whether in agreement or other-
wise, *The Household of God* would be
valuable pre-Evanston reading.

■ **New Hearts—New Faces.** By
Emory Ross and Gene Phillips.
Friendship Press. 122 pp. Cloth,
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mous themes: "There is such a thing
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this excellent little volume the chance
to make his acquaintance. It is one
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America.

■ **A Journey Into Faith.** By Thomas
S. Kepler. Abingdon Press. 160 pp.
\$2.50.

The busy Dr. Kepler here offers
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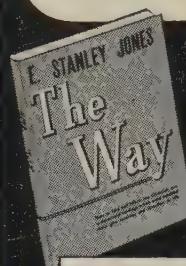
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Oklahoma Influence

By RED BARBER

BUD WILKINSON, coach and athletic director at the University of Oklahoma, has done a lot of traveling across the country and during Navy service in World War II. He has been in difficult positions often while directing the fortunes of the "Sooners", upset victors over national champion Maryland in the Orange Bowl. And he's seen destruction while serving as hangar deck officer on the aircraft carrier *Enterprise* in action at Iwo Jima, Tokyo, Kyushu and Okinawa.

So it is with full realization of the cares that beset people that he is able to say: "The Church offers everybody values that bring peace of mind amid the distractions of modern life."

Bud has been through the mill, and is serious about that. Occasionally in the choir of St. John's Church in Norman, Okla., in the vicinity of the University, he has deep feelings on the vitality of religion. He and his wife, Mary, two sons Pat, 13, and Jay, 11 (Jay was just recently confirmed), are communicants of St. John's.

Piloted College All-Stars

Taking over as head football coach at Oklahoma when Jim Tatum went to Maryland, Bud brought a lot of grid knowledge to the position. A guard at Minnesota in 1934-35, he was blocking back and signal caller in 1936 on Bernie Bierman's national champion Golden Gophers. Then as a grad, in 1937 he quarterbacked the College All-Stars in a victory over the Green Bay Packers, the first win for collegians in the annual contests with the pros. He was also goalie on the hockey team and captain of the golf team.

Bud, who received his B.A. degree at Minnesota and M.A. at Syracuse, was assistant coach for eight and one-half years at Syracuse, Minnesota, Iowa Pre-Flight and then Oklahoma.

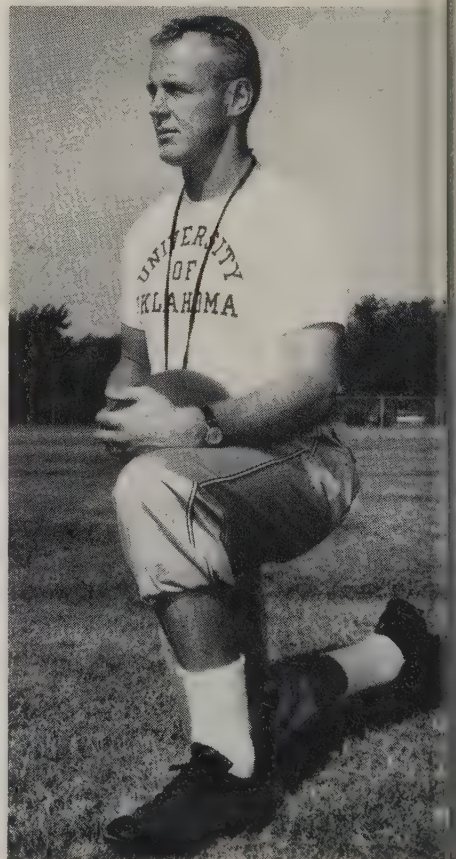
As a boy in Minneapolis, Bud attended St. Luke's Church, where his father and mother were communicants. He says that his grandmother, Mrs. Mary Wilkinson of Minneapolis, also encouraged him to attend church when he was a student at Shattuck Military Academy at Faribault, Minn.

My friend Harold Keith, director of sports publicity at Oklahoma U., informed me during the Orange Bowl game that when the 44-man Sooners' squad was training for the classic at Miami Beach late last December over 90 per cent of the group attended church the Sunday before the game.

Maybe it's Bud's influence. Whatever the rector of his church in Norman says about him may give weight to that:

"Bud Wilkinson has a completely rounded personality," asserts the Rev. Joseph H. Young of St. John's. "He is an example to all youth of the combination of spiritual and religious values, with intelligence and drive, that characterizes American life at its best. His faithful church attendance has been a Christian witness to all on the campus. Even the heaviest pressures of coaching from September through January did not keep him away from his parish altar at 8 o'clock every Sunday morning during that period." END

Directing the Sooners



EPISCOPAL CHURCHNEWS, MAY 16, 1954

WAR, PEACE AND THE CHRISTIAN MIND

(CONTINUED FROM PAGE 25)

These, the fullest statement of war-time conduct proper for a pacifist is that given in an illuminating chapter by Professor C. J. Cadoux. While insisting, of course, that the pacifist will refuse to bear arms or to make or handle munitions, he is equally positive that a pacifist "ought, for reasons of good will, to cooperate heartily in all activities in which the majority desire His help and which are not in themselves morally wrong." It will be well for him to undertake work which involves some element of personal hardship and danger," such as medical service or civilian defense. Moreover, "he accomplishes nothing to the purpose by trying obstructively to compel the Government to stop the war against the considered judgment of the majority of the population." He has no right to interfere with recruiting or with the draft or to refuse to pay taxes.

When a war is being conducted by a nation of non-pacifists, the *positive* role of the pacifist cannot be played in its relation to the enemy. He can be helpful in many ways to his own countrymen and harmless toward the foe, but he is given no opportunity, on an *objective* and practical scale, to manifest love and to follow the way of the Cross. If he were free to act as a member of a *controlling pacifist majority*, what would he be doing as a substitute for fighting?

Two Courses of Action

An aggressive nation has declared war, and armed invasion has begun. What are the pacifists going to do? Here we are left in great uncertainty as to just what the pacifist program demands. It is supposed to substitute love for force and Christ's way for Satan's way, but its advocates do not seriously wrestle with these problems: By what process are pacifists going to *exercise* this superior type of force? How are they going to *bring it to bear* upon the evil-doers? What is to be the effective *modus operandi* that will work better than war?

Two courses of action have been proposed—non-resistance and passive resistance. Strangely enough, though one repudiates resistance and the other urges it, the two are often confused and even identified, perhaps because both reject all violence. As a matter of fact, however, they are fundamentally different and have quite unequal claims to be purely Christian.

Non-resistance represents a gallant effort to obey literally, under all cir-

cumstances, such sayings of Jesus as "resist not evil," "whosoever shall compel thee to go a mile, go with him twain," and "if any man will . . . take away thy coat, let him have thy cloak also." It means obeying promptly the commands of an opponent in a spirit of unconquerable friendliness.

"In the case of an invasion it would mean that the citizens of the country invaded would not only refuse to fight, but would cheerfully fulfill all the demands of the invader, would fraternize as much as possible with the members of the invading forces, and by an overwhelming display of charity obviate the use of violence and destroy the spirit of enmity."¹²

As the enthusiasts for non-resist-

ance would be first to grant, it must be accompanied by active love toward antagonists if it is to have any chance of success. Mere passivity might result in escaping injury, but no hostile heart could be changed except by the activity of love.

Passive resistance is not a form of non-resistance but a form of resistance. Its proponents do not pretend to be following the Sermon on the Mount. They do not believe in going the second mile or in giving away their cloaks. Though eschewing the use of violence, they substitute non-cooperation for cheerful compliance. The distinction between them and the non-resisters is all the difference be-

(CONTINUED NEXT PAGE)

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tween a willing horse and a balky horse. This passive resistance is obviously a form of coercion, whereas non-resistance is an attempt to forego all coercion.

Passive resistance aims to make things so uncomfortable, so intolerably inconvenient, for an oppressor that he will reluctantly give up the policies which have aroused resistance. Since the outcome of the method does not depend on the display of love or even on cheerful friendliness, it is quite compatible with growing hatred and bitterness. It is therefore seldom advocated by those whose motivation is purely Christian. For the latter, non-resistance best represents the Christian way.

At this point, the urgent question arises as to the consequences if most of the population meets an invading army with non-resistance. Assuming that the non-pacifist minority, if any, is strictly under control, what will happen?

In offering answers to this natural query, pacifists differ. The pragmatic pacifist, who may also be an agnostic, has espoused the cause solely because he thinks non-resistance or passive resistance will work better than war. He therefore rests his case upon the probable consequences and feels obliged to prove that in the long run they will be favorable.

Consequences Irrelevant

The usual attitude, however, of the Christian pacifist (with whose views alone we are concerned) is that consequences are not his business. "For me," writes one of them, "the prohibition which rests on the war relationship seems at the moment so self-evidently absolute, directly I contemplate myself in it, that I am forced to . . . treat the words—consequence and compromise as irrelevant."

Even stronger is the statement of another: "Inability to foretell the consequences of—our refusal to take up the sword in time of threatened oppression should not deter us from following the way of the Cross. The spirit of the reply of Wendell Phillips holds true in this connection: 'I will not discuss with you the specific details of what would happen if the slaves were freed . . . I entrench myself in the principle of human liberty and leave the results to Almighty God.' . . . The utmost that we can do is to sow the seed, God must give the harvest."

This deplorable moral irresponsibility so often displayed by Christian pacifists is fortunately rebuked by one of the wisest of their number, whose writings we have already cited. Cadoux declares that "the great



Ann Holland

"I'm a stranger in par-a-diise..."

moral principles themselves surely stand in some relation of dependence to the consequences which they may be calculated to produce . . . The probable or certain results of any course of practical conduct are relevant material for a true judgment as to its ethical value."¹³ And he adds the acute observation that "the difference of opinion between Christian pacifists and Christian non-pacifists really turns on their disagreement with one another in regard to results."¹⁴

Nevertheless, since even Christian pacifists have need to encourage themselves, and naturally desire to win converts, they do not consistently refuse to forecast results. They will not join the secular-minded group in claiming that pacifism is right because it will work, but sometimes they are ready to assert that it will work because it is right.

"Speaking generally, and taking as long view, we may claim that the method of gentleness, as an expression of active good will, is as least as effective for defense as is violence—indeed, more so."¹⁵

"Even for prudential reasons and in the name of national security, unilateral disarmament on the part of any nation is a far better defense than armies and navies and air forces; a people is infinitely safer in a physical sense with no armaments than with big armaments."¹⁶

"The psychological basis for the use of non-violent methods is the simple rule that like produces like, kindness provokes kindness."¹⁷

Naturally, when sincere appeal is made to follow "the way of the Cross," there can rightly be demanded no assurance of immediate success. "The Christian militant," a pacifist confesses, "must follow Jesus even

though the path lead to seeming defeat."

"It is not suffering as such that redeems, but the readiness to accept suffering rather than deny the Truth, obedience to a particular way of life with self-sacrifice, if necessary, as a possible climax."¹⁸

Such readiness to endure crucifixion may be required not only of individuals but even of a whole nation, and this doctrine of "the martyr nation" is familiar in pacifist literature. Refusal to fight an aggressor may expose the objector to martyrdom, "but such martyrdom, especially if an entire community were involved in it, would inevitably stir the conscience of mankind and mark the beginning of the end of war."¹⁹

It may be that the world must wait for its redemption from warfare until one nation is ready to risk crucifixion at the hands of its possible enemies. It might lose its own national life; but it would set free such a flood of spiritual life as would save the world."²⁰

Though most of what pacifists say about war and peace is true, at certain points they are in error. Their indictment of war is sometimes too extreme and their conception of peace is often too shallow.

Abominable as war is rightly proclaimed to be by both pacifist and non-pacifist, it could hardly exist and would less often be waged if it were as totally evil as it has been painted.

In the words of the majority of the "Calhoun Commission" appointed in 1944 by the Federal Council of the Churches of Christ: "Spiritual excellences of many sorts are intrinsic, not accidental, to the conduct of war. This war is the outcome and the scene not only of sin and of natural necessity, but also of impulses to good among many plain people. Besides the faithlessness that leads to the breakdown of peaceable ways, there is the loyalty that keeps men together under fire. There are promises honored at heavy cost as well as promises broken. There is concern for one's own country and children, and also for weaker peoples abroad, with whose security one's own is involved. This kind of faithfulness of men to one another is characteristic of all armies not demoralized into mobs. Without it war could not go on. There is courage of many grades, up to the lambent heroism of soldiers who smother grenades with their bodies in order that men beside them may live, or the quiet faith of chaplains who give their life-belts to others and go down with a sinking troop-ship. There is love and self-sacrifice and generosity—even at times towards the enemy. The spirit

of man is not simply bad in war."

Like exploration, seafaring and the work of firemen and policemen, war abounds in risk and danger and hardship, and therefore it calls out not only the worst in men but the best. Courage, fortitude, self-sacrifice, and unflinching loyalty at any cost—these are characteristic of the good soldier, and most soldiers are good soldiers. If war creates bitterness (keenest perhaps among those who stay home), it creates, also, an incomparable comradeship in which good cheer and fidelity flourish. The sense of duty that holds men steadfast in adversity rises at times to selfless heroism. This is why some of the noblest figures in our history have been soldiers, and why most men who have served honorably in Army and Navy do not look back upon their days of service with shame, but with pride and satisfaction.

No Wars Settle Everything

In describing the results of war the pacifist usually succumbs to several fallacies. Common is the statement that "wars settle nothing." Though this assertion sounds plausible, no verdict upon history could fly more plainly in the face of well-known facts.

Without probing into the results of unfamiliar wars, we need only remind ourselves that the Persian wars of the fifth century B. C. decided whether Greek civilization was to survive in Europe. The defeat of the Moslem army at Tours in 732 decided whether France, like Spain, was to be a portion of Islam. The victories of Joan of Arc decided that England was no longer to dominate France. Our Revolutionary War decided that the thirteen colonies were to be independent of England. Our Civil War decided that slavery was not to be a permanent institution in this country and that secession would never again be attempted.

Other instances are beyond enumeration. For an objective student of history then, the statement that "wars settle nothing" must be reduced to the rather colorless claim that *some* wars settle nothing and *no* wars settle everything. On these two points everyone can agree, but, no doubt, the same might be said of Church councils and debates in Congress.

Another plank in the pacifist platform which history will only partly support is the assertion, phrased in various forms, that violence always breeds violence—that to meet force with force only increases the sum of wickedness and degrades all combat-

(CONTINUED NEXT PAGE)

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ants to the same level. It is such extravagant claims as these that result from the refusal of the pacifist to make any moral judgment except that war is wrong.

Indeed, "pacifism sometimes appears to be a hypersensitive personal reaction to quarrelsomeness and rowdiness, as if all war were of the nature of a public-house brawl. According to this view what is wanted is . . . appeasement, for war is a psychopathic condition. Both sides are wrangling about nothing. But when the pacifist . . . assumes an air of aloofness from the struggle and declares that both sides are as bad as one another, he is avoiding a moral judgment, not making one."

As the same author has pointed out, "The gravest and most fundamental fallacy in the pacifist position . . . is the contention that violence only leads to more violence . . . and to defend oneself against aggression is to sink to the level of the aggressor, whatever the crime that we seek to prevent. . . . The moral character of a violent act, in distinction from its physical character, which remains the same, depends on motive and purpose. . . .

A man is knocked down by another with the intention of stealing his purse, and offers violent resistance. In the struggle both are fighting, but surely there is a difference in the moral situation, and therefore in the two kinds of violence used. . . .

"Men fighting in self-defense do not necessarily become cruel and brutalized. You can extirpate evil without becoming evil. . . . The Fascist thug beating up a Jew is a degraded being, and sinks lower each time he uses violence of this kind. To interfere with violence in order to defend these victims would surely not degrade those who come to their help. . . . Pacifism undermines the distinction between right and wrong in international relations by its refusal to differentiate between the good and evil cause."

MEDITATIONS AND MUSINGS

"THE rector of an exclusive church in Washington. . . ." This horrifying sentence in a recent number of a popular weekly might have been



By Eric Montizambert

overlooked as but the ineptness of an ignorant secularist had not a religious journal of the same date sinned in like fashion. It spoke of the kind of people "who make good Episcopalians" having moved away. This absurd smugness implies a complete failure to know the nature of the Gospel of Redemption, plus an unwillingness to use those evangelistic skills which inhere in the faith and practice of the Anglican Communion. On the whole Episcopalians are intellectually and socially superior to some other Christians only when the parish or the diocese has grievously neglected its obligations and its opportunities.

Anglicanism, insofar as it is Christian, has amply demonstrated its power to win and to hold the "ignorant and the poor." That it can be intimately at home in the slum and the near slum, that it can catch and hold the imagination of the simple rural dweller, has been proven beyond all cavil not only in England and Canada, but in great areas of the United States. Where we insist upon being Christian rather than "exclusive" we become singularly attractive to the hearts of all men. Witness the glory of the historic St. Peter's, London Docks, where poverty witnesses for Christ in wondrous fashion.

may not be enough to point out that, aside from its scandalous indemnity clauses, that treaty was better than most peace treaties and that the chief trouble with it was that it was never enforced.

A more telling reply to the thesis

fere with violence in order to defend these victims would surely not degrade those who come to their help. . . . Pacifism undermines the distinction between right and wrong in international relations by its refusal to differentiate between the good and evil cause."

The further contention that each war, by the hatred it breeds, produces another war, and that each war is worse than the last seems to be the result of generalizing about human history on the basis of observing events between 1914 and 1945. It ignores, for example, our War of 1812, our Civil War, our Spanish War, and the South African War of 1899-1902, not to mention the peace that has prevailed between Britain and France since the day of Waterloo.

As for the eagerness of the pacifist to take all the blame for Nazism in a fit of penitence for the iniquities of the Treaty of Versailles, it

Peace Is A Gift

By BETSY TUPMAN

that a bad treaty excuses any subsequent deviltry is to cite those deadly equivalents to Nazi tyranny—Italian Fascism and Japanese militarism. Both of these criminal regimes arose in countries which had been victorious in the first World War and which had no grievances to nurse. The Versailles *diktat* was a magnificent talking point, but it is not enough to account for Hitlerism or to condemn the free world's violent reaction to Hitlerism.

Perhaps the most dangerous fallacy in pacifist propaganda is the loud assertion that war is fatal to democracy and that democracy cannot resist tyranny without becoming totalitarian. Before Pearl Harbor this defeatist slogan was the stock-in-trade of isolationists and "America First" partisans, with whom pacifists were then in uncongenial alliance. This inexcusable error, like certain others, ignores the facts of history, which show that the effects of war upon the social and political organization of a country depend upon what kind of a country it is and what kind of war it is fighting. When the Swiss and the Dutch fought against foreign oppression, they did not lose their freedom; they gained it, and they have maintained democratic states ever since.

Defects Are Inherent

Even those who prefer to be guided only by twentieth century history will surely recall that after four years of fighting in the first World War, Great Britain remained just as democratic as before, and after six years in the second World War, the same country gave the most startling proof of persistent democracy by throwing out of power the leader under whom the war had been won and the Conservative party which he led. Nor would a comparison of the United States in 1940 with the United States in 1953 lead to a conclusion that democracy had disappeared. Indeed, the chief defects to be observed in the present conduct of our affairs are rather those inherent in democracy than hostile to democracy.

"It is not peace which supports democracy, but men. It is signally untrue that a democracy that must be saved by arms is not worth saving; the truth is that a democracy which is not ready to save itself by arms is not worth saving. Democracy is not some rare flower that cannot grow unless sheltered from every blast. The rights of self-government go with the power to preserve them, the courage to defend them, and the intelligence to see that they are not filched away." (CONTINUED NEXT PAGE)

DEAR GOD—Teach us again that what's inside a human being's heart will decide world peace or war . . . Your way or the devil's. Help us remember that inside a home is where people learn to live together and when they ask You how to do it, they'll be on the right track and so will the world.

Somebody once wrote that when You wanted an "important thing done in the world; or a wrong righted," You simply have a tiny baby born, "perhaps in a very hum-

And now the H-bomb.

One nation trying to build a bigger bomb than the other for fear the other will drop one. When will we understand that we'll have to get rid of fear before we'll ever have any hope for peace? But we can't overcome the real enemy by ourselves.

Please give us faith. We've forgotten that the Cross still means You went through the worst because You love us, and that worst included fear. The Pharisees feared Your power, but You won. Help us to win, too.

The Real Struggle

Isn't it silly that we think any bomb can destroy love—faith or hope or peace. And, by the way, You might remind us that those are Your gifts to us, not a few ideals we dreamed up ourselves!

It's so hard for us to realize that things like love and faith are the only ways to peace and that our struggle today is love vs. hate.

We just don't trust some of those gifts of Yours that we can't see. The thing is, we can't *see* and *touch* love or faith. They're not a new house or company for dinner, but they do create a home and bring in friends to share a meal.

We don't much like to face ourselves and find that fear inside us—not any H-bomb—will destroy us. We want to think our way is right, rather than take the trouble to understand Your way of handling any situation—even a world one.

You know better than we do that before the bombs fall, somebody has to have the *thought* to drop them—either because of greed for power or in self-defense. Everybody loses in this kind of offense and defense.

Give us peace in our hearts so our minds will be free for Your thoughts to get through—then we'll learn wisdom.

Why do we always think we have to build a better world in order to have better people?

Your patience is marvelous. Please give us more of it. And don't let us forget that because You're so very polite, You won't give us advice or help unless we ask You to.

Please help us. We're counting on You for peace—Your way, not ours.



Counting on You

ble home, perhaps of a very humble mother." Then You put Your "idea or purpose into the mother's heart. And she puts it in the baby's mind." Then You wait.

Then the author said that each baby comes as a message that You're not yet discouraged with man. Since You're still hopeful, the very least we can do is hope.

But fear has gotten us down. Guess it's time we stopped talking about the soul-searching we always say we're going to do and really get at it.

We've had our hot and cold wars and plenty of Communism (we're sure You don't like that), but we still act as if we can run our own lives without You.

If pacifists are somewhat loose in their statements about past wars where facts serve to hold them in restraint, they are still looser in their statements about future wars. In this realm the imagination can roam freely. We read, for instance, that "military power . . . is nowadays a boom-

erang which must inevitably destroy the people who use it." Yet, the United States from 1942 to 1945 possessed the hughest military power in history and exercised it on a vast scale without destroying the people who created and controlled it.

The same prophet, writing in 1935, warned that "fighting means not the victory of one side, and the defeat of the other, but the common ruin of both combatants and the mutual destruction of their common civilization." Ten years after this forecast, however, there ended a war between the United States and Japan in which the United States was distinctly vic-

torious and in which Japanese civilization was not destroyed.

In 1938 Professor Raven predicted that "the next (war) will leave no victors, will inevitably destroy freedom, and, as many think, the Church." Yet Germany and Japan have certainly been left with the impression that the United Nations were victorious, and the Amsterdam Assembly of 1948 gave ample evidence that the Church was still vigorously alive.

Detailed prophecies are even more dangerous than general alarms. Before 1939 we were continually told that the next war would begin with the mass destruction of city populations by poison gas delivered from the air and that the war would last only a short time. As it turned out, little of importance happened during the first seven months, poison gas was never used, and the war lasted a long six years.

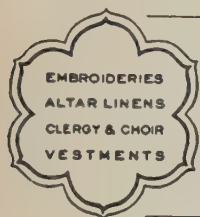
Perhaps the prize forecast was produced in a book called *Peace and Pacifism*, written by one not a declared pacifist. "The next war," he informed us in 1938, "is not likely to be decided by pitched battles between armies in the field. . . . The Government in the next war will need only the services of a comparatively small number of scientists and a similarly small body of expert airmen."

War and Christianity

Here indeed is a picture to be set in contrast with the European scene in 1945! Surely, we may draw the conclusion that the less professors and preachers indulge in descriptions of the next war the better for their reputations. Whether or not war is ever consistent with Christianity depends on the interpretation of fundamental principles and not on amateur prophecies about the next war.

If pacifists sometimes err in depicting present and future wars, they are no less likely to go astray in their treatment of peace. A natural result of constant talk about peace, without the effort to define it clearly, is the prevalence of two errors: peace is defined negatively, and peace tends to become an end in itself.

If we were to ask a hundred people to define peace, ninety-nine would probably define it as the total absence of war. But how should we like to apply the same method to other ideals that we admire? What is a good man? A man who never does anything bad. What is beauty in a building or a picture? The absence of anything ugly. What is health? The absence of sickness or pain. When we look at these definitions, how lamely inadequate they seem! When ideals



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are so treated, all that is attractive in them is bleached out. They become pale and sterile, and they satisfy only people of feeble mind and thin blood. They can be redeemed only by putting some life into them. They can be restored to their true value only by treating them positively.

A good man is not a negative creature. A good man is one who brings to the faithful service of high ideals a strong will and a clean and loving heart. And so it is with the rest. Beauty means order and symmetry and harmony in line and color. Health is the bodily vigor and sense of well-being that come from a strong constitution sustained by a temperate and well-ordered life. And as for peace—what is it? Is it not the *social* health, the social vigor and the sense of well-being that result from the prevalence in society of order, righteousness, mutual understanding, and love—all expressed in service and fellowship? Such an ideal is not a faded kind of negation. It is radiantly positive. It is full of life and color.

*For True peace doth quiver like
the calmest star,*

*It is that white where all the
colors are.*

Christianity in action creates a certain *atmosphere*, a certain moral and spiritual *climate*. That atmosphere and climate we know as *peace*. Peace is thus a by-product—the rich reward that follows the pursuit of Christian righteousness.

Peace: A Reward

Peace is not an end in itself. If we are to define it truly, we must call it a result or a reward. Once more, the analogy of health is suggestive. What do healthy men pursue in life? Almost anything in the world—*except health*. The conscious pursuit of health in itself is one of the surest signs of a feeble constitution or a morbid mind. When healthy people stop to think about their health—which is seldom—they are always made aware that the surest way to win and keep health is to forget about it and aim at the conditions that are calculated to produce it. Health is just one of the rewarding by-products of active, sane, normal living.

So it is with peace. Peace, like health, is a blessed thing *when it is a sign that all is well*. It inevitably follows the prevalence of righteousness and brotherhood, and it is precious only when it indicates, and only because it indicates, that they prevail.

Peace, in other words, is to be won by not pursuing peace but (in the words of St. Paul) by “following after the things which make for peace,” for these are the things that are

eternally valuable in their own right, the things that are absolutely good. Peace is not the goal but the reward of Christian activity. The true atmosphere of peace can prevail only where righteousness and justice prevail. Otherwise it is a sham peace.

Peace is thus a kind of aura or halo which surrounds and adorns the righteous and fraternal community. It cannot be bought cheaply. It can be won only by creating righteous and fraternal communities, whether the unit be domestic or international. It comes after the effort and the pain that attend every great struggle to realize righteousness have been exerted. You cannot get “peace at *any* price.” This policy achieves but an unhealthy substitute. Those who try to buy peace cheaply, by shirking painful duty, lose it, and their sham laurels fade before their eyes.

One result of the pacifist belief that war is the greatest of all possible

evils is the logical conclusion that any kind of peace is better than any kind of war. This dangerous corollary is further encouraged by negatively defining peace as the absence of war—thus wiping out all distinctions between *kinds* of peace. It is a valued member of the Society of Friends who affirms that “the greatest evil of war is not the actual physical death, but the poisoning of spirits” and that “the peace of the prisonhouse (i.e., totalitarian tyranny) has all of this poisoning without the hope of release.”

The same thought was expressed by Reinhold Niebuhr when he wrote, “Tyranny is not war. It is peace, but it is a peace which has nothing to do

(CONTINUED NEXT PAGE)

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with the peace of the Kingdom of God. . . . Pacifism either tempts us to make no judgments at all or to give an undue preference to tyranny in comparison with the momentary anarchy which is necessary to overcome tyranny. . . . This always means in the end that tyranny is preferred to war; for submission to the foe is the only certain alternative to resistance against the foe."

As Norman Cousins summarizes it, "Peace is a big word; there are all kinds of peace. Peace can be slavery or it can be freedom; subjugation or liberation. It can be static or dynamic, stagnant or vibrant."

In debating this great issue of our times, only a refusal to use our minds can keep us from distinguishing clearly between one kind of peace and another. What is going on inside men's hearts and minds under one kind of peace differs by the width of heaven from what, under another kind of peace, is stirring within them.

To be continued. This series is published in ECnews with the permission of Seabury Press.

DID WE CHOOSE OUR CHILDREN'S TALENTS?

(CONTINUED FROM PAGE 23)

First, you should consider whether you want to be part of a work seminar, a work camp, a down-town mission, or a diocesan-sponsored project. In other places they are having "Interns-in-Industry," where students will live together in a small Christian community and hold summer jobs in factories and elsewhere to help pay expenses. They will have Bible study and discussion groups. There are also, every year, chances to work abroad and in ecumenical work camps, and to take part in interracial workshops. In several cases some scholarship help is available. I advise you to write at once for the following, which will give you all the details:

► Free Booklet called *Summer Service Projects*, obtainable from Summer Services Projects Committee, 281 Fourth Avenue, New York 10, N. Y.

► *Invest Your Summer*, price 15¢, from U.C.Y.M., 79 East Adams Street, Chicago 3, Illinois.

I do hope you are not too late to discover a place for yourself this year. May I suggest that another year you and your friends apply much earlier? It is important work, and much sought-after. Moreover, the leaders need to have time to plan and to choose the right people. Perhaps your rector will help you make a choice. These projects are often a way of finding the answer to the best way of

FOOTNOTES

- (1) Dodd, *Christianity and War*, p. 41.
- (2) Cadoux, C. J., *Christian Pacifism Re-examined*, p. 32.
- (3) Farmer in *The Church, the Gospel and War*, edited by R. M. Jones, pp. 64 f.
- (4) Richards, Leyton, *Realistic Pacifism*, p. 124.
- (5) Raven, C. E., *War and the Christian*, p. 134.
- (6) Cadoux, C. J., *Christian Pacifism Re-examined*, p. 111.
- (7) *The Church's Attitude to Peace and War*, pp. 28 f.
- (8) Raven, C. E., *Is War Obsolete?*, p. 125.
- (9) Raven, C. E., *War and the Christian*, p. 132.
- (10) Macgregor, G. H. C., *The New Testament Basis of Pacifism*, p. 103.
- (11) Richards, Leyton, *Realistic Pacifism*, p. 167.
- (12) Beevor, H., *Peace and Pacifism*, p. 142.
- (13) Cadoux, C. J., *Christian Pacifism Re-examined*, pp. 93, 97.
- (14) *Ibid.*, p. 126.
- (15) *Ibid.*, p. 118.
- (16) Richards, Leyton, *Realistic Pacifism*, pp. 198 f.
- (17) *Muste in Pacifism in the Modern World*, edited by Devere Allen, p. 95.
- (18) Macgregor, G. H. C., *The New Testament Basis of Pacifism*, p. 103.
- (19) Richards, Leyton, *Realistic Pacifism*, p. 76.
- (20) Macgregor, G. H. C., *The New Testament Basis of Pacifism*, p. 104.
- (21) Lewis, John, *The Case Against Pacifism*, pp. 150 f.
- (22) *Ibid.*, p. 136.
- (23) Richards, Leyton, *Realistic Pacifism*, p. 199.
- (24) Beevor, H., *Peace and Pacifism*, p. 102.
- (25) Trueblood, Elton, in the Nov. 3, 1941, issue of *Christianity and Crisis*.

using your life, and what your talents may be.

Dear Dora Chaplin:

. . . I am sending this problem to you because you helped me with the other one and I do not wish to ask anyone else. Will you please answer by mail, and if it is all right with you, don't print the answer, or the question . . .

(Name withheld)

DEAR.....

I am answering by mail as you request, and I am glad you wrote me. Sometime I hope you will allow us to print the reply, because many questions are of interest to a number of people all over the country. If you saw what comes in the mail you would discover that many people are worrying about the same things, and this is a chance for you to help the whole Church. END

Dear Mrs. Chaplin:

I am a Junior in college. Three of us from our parish are going to be counselors in our diocesan camp. We are having a weekend, together with some other staff members in preparation. Our rector will also be on the staff, and he suggested that we write to ask you whether there is a book which deals directly with the religious side of camping. Last year we felt that the young people who went gained, in many cases, more than they do in a whole year of formal study, because we could be together all of the time. We don't need a book of devotions, (we have one) but we wonder whether there is any way of tying up the services of worship with daily living, and also helping them to see God in daily life . . . I guess the counselors need it as much as anyone! . . . I hope to go into Christian Education later on. . . .

Ida J. (20 years)

DEAR IDA:

I think your weekend group would find a great deal to help them in *Spiritual Values in Camping*, by Clarice M. Bowman (Association Press, \$3.00). This has not been written with any one denomination in view, and it would be for you to see where in our liturgy we have the resources to express much of what the author considers to be the outcome of good camping. Each chapter has material which if carefully studied could open the eyes of the staff to the opportunities for growth existing in a camp where the adults are concerned about the children and young people on a deep level—not merely with object of keeping them busy or entertained.

In our present civilization where so many people live unaware of the wonders of nature, it is possible to add a whole new dimension to their lives. Also, as you know, modern children have too much "canned" entertainment, and here is a chance for them to use their imagination and ingenuity.

The fact that you are taking time for thoughtful preparation is most encouraging. Some people go into this responsible work without thought.



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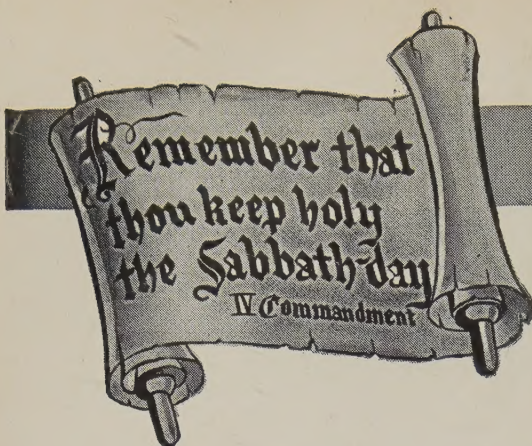
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Key—Light face type denotes AM, black face PM; addr, address; anno, announced; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Com-

munion; HD, Holy Day; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LOS ANGELES, CAL.

CHURCH OF THE ADVENT
4976 W. Adams Blvd. (near La Brea)
Rev. George Lyon Pratt, r
Rev. Frederick K. Belton, asst.
Sun 8 HC, 9:15 Family Eu & Ser,
11 MP & Ser; Wed 7 & 10 HC

WASHINGTON, D. C.

WASHINGTON CATHEDRAL
Mount Saint Alban
The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean
Sun HC 8, 9:30; M.P., Ser. 11 (1 S HC), Ev 4;
Wkdys HC 7:30; int. 12; Ev 4;
Open Daily 7 to 6

CHURCH OF THE ASCENSION & ST. AGNES
1215 Massachusetts Ave., N.W.
Rev. James Murchison Duncan, r
Sun HC 7:30, 9:30, 11; Daily HC 7
Sat C 4 to 5, 7:30 to 8:30
*When in Washington visit this historic
Anglo-Catholic Parish.*

BALTIMORE, MD.

**THE CHURCH OF ST. MICHAEL AND
ALL ANGELS**
20th and St. Paul Sts. Rev. D. F. Fenn, D.D., r
Rev. P. E. Leatherbury, c Rev. H. P. Starr, c
Sun Services 7:30, 9:30 and 11, also daily
An outstanding choir of boys and men.

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r Rev. Donald L. Davis
Sun 7:30; 9 (sung) CH S; 11 (Sol);
7:30 EV & Ben; Daily Eu 7, Wed & HD 10; EP
5:45; C Sat 5-6, 8-9

CHURCH OF THE ADVENT
Rev. Whitney Hale, S.T.D., r
Mt. Vernon and Brimmer Streets
Sun HC 8, 9; Sol Mass Ser 11; Sol Ev, addr. &
Ben 6. Daily MP 7:10, HC 7:30; EP 6; Thur HC
9:30; Fri HC 12 noon, Healing Serv. 12:30; C
Sat 12-1, 5-6; Sun 10:15

NEW YORK CITY

NEW YORK CATHEDRAL
(St. John the Divine) 112th and Amsterdam
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4. Wkdys HC 7:30 (also 10 Wed, and
Cho HC 8:45 HD); Mat 8:30; Ev 5:30.
The daily offices are choral exc. Mon.

CALVARY Rev. G. Clare Backhurst, r
4th Avenue & 21st Street
Sun HC 8; MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Ev Mon to Sat 6

GRACE CHURCH
Broadway at Tenth St. Rev. Louis W. Pitt, D.D., r
Sun 9 HC, 11 MP, Thurs. 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Avenue at 90th Street
Sun HC 7:30 and 9:00, Morning Service and Ser
11; Thurs and HD HC 12; Wed Healing Service 12
Daily: MP 9, EP 5:30

CHURCH OF THE HOLY TRINITY
316 E. 88th St. Rev. James A. Paul, D.D., r
Sun 8 HC, Ch S 9:30; Morning Service & Ser 11,
EP & addr 5

ST. BARTHOLOMEW'S Rev. A. P. Stokes, Jr.
Park Ave. at 51st St.
Sun HC 8, 9:30; MP 11 (HC 1st Sun)
Wkday HC Tue 10:30, Wed & HD 8, Thurs 12:10;
EP 6 Daily.

ST. IGNATIUS' 87th St. & West End Ave.
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. JAMES' CHURCH Madison Ave. at 71st St.
Rev. Arthur L. Kinsolving, D.D., r
Rev. W. J. Chase Rev. J. F. Martin
Sun 8 HC, 9:30 Ch S; 11 MP, Ser; 4 EP, Ser;
Wed 7:45 HC; Thurs 12 HC

ST. MARY THE VIRGIN
Rev. Grieg Taber, D.D., r
46th St. between 6th & 7th Aves.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri.); C. Thurs 4:30-5:30; Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9.

NEW YORK CITY

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St., north of Radio City
Sun HC 8, 9 & 11, 1st & 3rd S; MP 2nd, 4th, 5th
S; Cho Ev 4
Daily 8:30 HC, Tues 12:10; Thurs 11; ND 12:10.
*Noted for boy choir; great reredos and
windows.*

TRANSFIGURATION Rev. Randolph Ray, D.D., r
Little Church Around the Corner 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

TRINITY Rev. John Heuss, D.D., r
Broadway and Wall St.
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45
HC 8, 12, Noon Ser 12:30, EP 5:05; Sat HC 8,
EP 1:30; C Fri 4:30 & by appt.

ROCHESTER, N. Y.

ST. PAUL'S CHURCH Rev. George L. Cadigan
East Avenue and Vick Park B.,
Sun Services 8, 9:30, 11; Fridays 7

UTICA, N. Y.

GRACE The Rev. Stanley P. Gasek, r
Sun 8, 9:15 (Fam Eu) 11, 6:30; Lit. daily 12:15;
MP and HC Wed, Thurs, Fri & HD; Healing Fri
12:30

RALEIGH, N. C.

CHRIST CHURCH Rev. Stephen C. Walke, r
Capitol Square—on U. S. Highway No. 1
Sun 8 HC, 11 MP, 1st Sun & HD 11 HC; 2nd &
4th Sun 9:30 HC

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., r
Rev. A. Freeman Traverse, asst.
Sun 8, 11, Evening, Weekday, Special Services as
announced

MEMPHIS, TENN.

CALVARY CHURCH 102 N. Second (Downtown)
Donald Henning, D.D., L.H.D., r
David Watts, B.D., Asst.
Sun 7:30, 9:30, 11. Daily HC 7:30

RICHMOND, VA.

ST. LUKE'S—on Routes 1 and 301
Sun Masses 7:30, 11; MP & Ch S 9:30; Daily
Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

ST. PAUL'S—across from the Capitol
Rev. Robert R. Brown, r
Rev. W. Holt Souder, assoc.
Sun Services 8, 11, also Wed 8